

THE ~~Henry~~  
Most Excellent, Profitable, and  
Pleasant B O O K  
O F ~~THE~~

Famous Doctor,  
AND EXPERT  
ASTROLOGIAN;  
Arcandam :  
OR,  
Alcandrin.

To find the Fatal Destiny, Constel-  
lation, Complexion, and Natural inclination of  
every Man, Woman, and Child by their Birth  
With an Addition of Physiognomy,  
very pleasant to Read. Newly turned out of  
the French into our vulgar Tongue.

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By WILLIAM WARDE.

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EGERTH MELANCHOLIA

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A Brief Declaration, most certain  
and profitable for to find out (as  
much as the art of Astrology can  
certifie) mans Fate, and constel-  
lation Indicative, touching the  
natural inclination of man: made  
by *Arcandam*, the Learned and  
expert Astrologians.

**H**E manner to find out the  
Destinie and Constitution is  
this: First, if ye will know  
the Constitution of any man,  
take his natural name, which  
is commonly called his proper name, and  
the proper name of his Mother: in such  
sort, as neither of the two names shall  
wile be changed, or depraved from the  
vulgar and proper calling (as affirmeth  
it chanceth by the common appellation of  
mens names) bat that they be perfect and not  
diminished. And for twa causes, the name

of the Mother is taken, and not of the father. First, because the mothers side is more apparent then the fathers. Secondly, although the father be the original of the conception, and generation of the child, yet the child touching the body, hath more of the mothers matter & substance then of the fathers yea, & oftentimes it happeneth, some part of the fathers seed doth not enter nor serve, touching the material composition: for man is verily a thing active, and by no means passive, and touching himself can have no action: Whereby it consequently appeareth that the child, concerning the body, hath more of the mothers substance, then of the fathers. Whereunto a third cause may be added, that forasmuch as the child is nourished of the mothers substance, and not of the fathers, that then the constellation enforcing this effect and Sign in the Childs Body, doth rather convert the same with the mother and the Body of the mother, then with the father, and the body of the father.

And therefore truly and determinately, to know and learn the childs face & constellation, his proper name must be taken, together with the natural and proper name of the mother. Then diligently consider every letter of the said two names, and among the same gather the numeral Letters, such as signify a number, which according to the ancient account are seven: as I. Signifieth one. V. five. X. ten. L. fifty. C. a hundred. D. five hundred. M. Signifieth a thousand.

Taking

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Takeing all and singular letters of the said two names, as well the number as such as signifie a number: then gather the whole sum which sum is collected, divide (if it be possible) by 29. because of the 29. Constellations of the Stars, or because of the particular Signs Celestial, which after the ancient manner is the first division of the Signs. And hereby it appeareth that the principal parts of the particular Stars and Signs Celestial, in number bear are 29. as hereafter shall appear. So that the number signified by the numeral letters of the two proper names aforesaid ought to be divided by reason of the said Signs. And sometimes the said number doth amount just to the sum of 29. and sometimes it exceedeth the same, wherein it is to be noted, that either the number doth exceed, or else it is equal.

If it exceed, then the number ought to be applied, and divided by their unites to the said Signs, adding to every of the Signs their unites, begining at the first Sign, which is the head of Aries & so the rest successively, And wheresover the last unite shall fal, or be placed there, and in that sign, and in part of the sign, the Infant whose (constellation) you seek to know, undoubtedly is born; and thereby you shall give judgement, and truly pronounce, that in that Sign the fate and constellation of the Infant consisteth.

Notwithstanding, that peradventure according to the manners and course of the stars,

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times and months, some other Sign should seem to have dominion over that Nativit. And because that the Sign wherein certainly the Infant is born, doth not alone bear rule in the time of the birth, but all and singular effectually do concurre according to the more or less in every nativity: so that oftentimes it chanceth that some Sign distinct from that Sign appropriate to the Month, doth more effectually rule, and more excellently express his effects: Therefore to the intent you may perfectly behold the fate and constellation of the party that is born, you must not onely look upon the Sign allotted and appropriate to the Month, wherein determinately any is born, but chiefly you must have respect to that Sign which especially hath dominion above others in the time of the birth, notwithstanding that Sign appropriate to the month hath the principal effect.

And whether one sign is more excellent or effectual then another, you may most certainly and truly know by this art. Let us return then unto our former proposition, & say that either the sum of the number signified by the numeral letters of the names aforesaid, doth not amount to xxx, or else that it doth principally attain to that sum, or is equal, or else exceedeth the same. But now after the agreement and concord of the number, take also the convection and assembly of the signs celestial, which are touching their particular parts, xxx as is aforesaid, or xxx, as shall be said

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said hereafter beginning at the first particular Sign which is the head of the sign Aries: and wheresoever the last unity of this number shall rest or remain, that is the special Sign, & is of most force in the time of the nativity: but if this number doth not surpass the number of 29 but thereunto is equal, then the last Sign which is the tail of Pisces, is the chiefest Sign at the nativity. Semblably, if this number doth exceed the number of xxix, then this number is to be divided so many times by xxix till the number of 29 be found out: And then for every unity, one Sign must be accounted, yeilding to every Sign his unity: and then the last unity, which is xxix, is attributed to xxix, and to the last Sign which is the tail of Pisces, as was said a little before, and that Sign chiefly hath dominion in the nativity of Infants. But if that number lastly remaining be within the number of xxix, then every unity of this number ought to be attributed to every particular Sign, beginning first at the head of Aries: And wheresoever the last unity of this number doth remain the same is the principal Sign, and chiefly hath government in the birth of the Infant. Here also ought diligently to be noted, that the Celestial Signs may be taken two ways: that is to say, totally, or touching the whole effects of the same, and are in number but xii. that is to wit, Aries (which is the first sign at which row must begin, and then follow successively till you come to the Sign of Pisces, which is the

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twelfth, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. Now each of these Signs, in his whole effect, doth specially bear rule in the month, which is appropriate to the same. and every sign entirely hath dominion over every month, such as therunto is appointed. As for example, Aries hath dominion in March, which is the first month according to the computation of Astronomers. Likewise Taurus in April, and so the rest consequently succeeding. And although the aforesaid signs singularly & appropriately have their months specially assigned; as is aforesaid: Yet all these 29 signs in every month at all times every day and hour, every month and minute of an hour, do concure in the Nativity of every birth although not equal, yet according to the more or less. And that sign which chiefly hath dominion of the nativity the same is the constellation of the Infant. Moreover the sign wherein the Infant is born, although it be not that which is appropriate to the month, but some other, yet it is easie to be known from the sign particularly appointed to the said month. Likewise the said signs may be taken two ways, not entirely, but specially touching their parts, and by accepting the same in such particular wise (chiefly after the reckoning of ancient Astronomers) they be 26 for five of them: that is to say, Taurus, Gemini, Leo, Scorpio, Aquarius, are every one of them divided into three principal

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cial parts. As in the head, the belly, the tail, and is as much as to say, into the beginning, the middle, and the end.

Whereby it followeth, that these five figures so divided, do include fifteen principal parts, for three times five make fifteen. And the other seven Signs, that is to say, Aries, Cancer, Virgo, Libra, Sagittarius, Capricornus, and Pisces, among whom three parts are contained in Virgo, for his tail is divided into twain, as shall be shewed hereafter, although here it hath but two parts. All which 7 are divided but into two principal parts, to wit, into the head and tayl, and so include fourteen particular signs: for twice seven is fourteen. Whereby manifestly it appeareth by the premises, that the Signs particularly excepted, are in number 29, because fifteen and fourteen make 29. Furthermore it is to be noted, that in all and every aforesaid signs being wholly accounted; according to the number before remembred, all these twelve are concurrents, either more or less in the nativity of every infant. For each man hath in the aforesaid Signs a part and property: as for example;

The Infant that is born in Aries, disposeth his life in that Sign, and in that part of Aries which is most pliant to his nativity, and specially the part, which according to the quantity, hath chieffest dominion in that sign, and is the first house of his nativity, which is a signifier of life, &c. And also placeth in the laid sign his

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his speech, wisdom, augmentation of all his works, his beginning, his name and the original of his life and years.

In Taurus is contained the substance of the Infant, his gain or loss, his living, debts, gifts, servants, helpers, such as be obedient to his commandments, his witness and treasure. And this Sign, because it is the second house, signifieth the end of his youth.

In Gemini are brethren. This sign, because it is the 3 house, is a token of brethren, sisters, friends, Neighbours, brethren of husbands, and such as proceed of the Mothers side, and signifieth the mother her self. Likewise it is a token of faith, religion, commandments, ambassadors, news, matations, small journeys, and a space of life before death approach.

In Cancer, the Infant disposeth his Father, Grandfather, and all his Parents on his Fathers side, to wit, all his ancestors ascending from the right line Dales, and his sisters and other inheritors, except such as are inheritors by the succession of the dead. Also it signifieth houses, lands, rights, treasures, and whatsoever is hid under ground, prisons, and prisoners, also such as happeneth to the dead, being buried after the burial, or without burial, as estsoons it changeth to such as be hanged, beheaded, or otherwise slain. And because it is the fourth house, it signifieth death before he grow to man's estate, and the end of things.

Leo, begets Infants, love, messengers, nobel-

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novelties, gifts, rewards, fair promises, or mirth, goods by the Father, and such as shall happen after death, whether it be to praise or infamy.

In the sixth Sign which is Virgo, are contained infirmities, and things contrary to health, Servants, Maids, Lying, accusation, unrighteousnes, places, Prisons, mutation from place to place, Cattel of small stature. And because this sign is the sixth House, it doth insinuate end of life, and all such things as shall happen before old age.

In Libra which is the seventh Sign, marriages are contained, mischief and peril in marriage, contentions, open enemies, wars, enmities, theives, partaking and opposition, and every thing opposit, participation of merchandise, expedit and small voages: and because it is the 7 house, it noteth the moiety and end of life towards old age.

In Scropio is contained death, fear, sadness, labour, dispair, sepration, aid, adversaries, policies, wit, lethal poisons, substance, or hereditiments, as well of strangers, as of affinities, such as the Hairs ought to possess after death, and signifieth (because it is the 8 house) end of life after the approachment of old age.

In Sagittarius being the ninth house, are expressed long journeys, or far Peregriinations, and all things thereunto incident. Also it signifieth faith, religion, wisdom, phylosophy, writings, books, Epistles, news, intelligence.

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tation of dream, and things to come, great wonders, much honour and joy. And for as much as this sign is the Lord of the ninth house, it signifieth a begining, and also entrance into half of the life.

The tenth house is Capricornus, which prefigurath kingdoms, governments or authority, dignities, officers, and all arts that may be exercised. and whereby a man may be a master, it signifieth also ecclesiastical jurisdiction, things stoln or carried away. praise and fame, it prognosticateth also mothers, grandmothers, and ancestors of Feminine kind, mothers in law, and half the term of life.

In the eleventh sign, which is Aquarius, the birth appointeth his power and prosperous Constelation, and it bakeneth praise honor, great fortune, faithful friends, aid of Kings and Princes treasure, society, and signifieth half the years of mans life.

Pisces, being the xii. house, doth demonstrate signification of weariness, sadness, poverty, privy hatred, deceit, fear, sorrow, lamentation, blasphemy, ambushments, houses, prisons, captivity, bands, rebuke, and beasts, meet to ride upon.

In manner above expressed, is intreated only of the Infant born in Aries, although the same must be divided and spoken of every sign ascending in the nativity of every birth, and of all other signs, following the Sign of the nativity, till by the recourse the number of twelve be attained, whether any be born in

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Taurus or Gemini, which is in order, and is written in the third Sign, or in any of the 12 signs. And therefore you may diligently note that every of the aforesaid houses is in himself the first and hath his second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth house. And this remember, because the like wherof we have said of the Signs, the same I would should be understood of the houses. And every house according to their qualities hath eleven other houses beside himself, of whom their Significations be derived. All which well-beloved Reader may through the dexterity of thy wit, be easily understood, whether the Infant be born in Taurus, in Gemini, or in Libra, as before. And so every man may learn to know by this Art, determinatively his own fate, his proper and passive Constellation, not forced of necessity but by the natural inclination, because as Pro'pon saith, a wise man shall rule the stars: As much as to say, a wise man may let and prohibit the very future effects, which proceed of the stars and the influence thereof. And so, if he will he may rule the said stars and heavenly motions. And therefore for an admonition unto thee, the said stars do not enforce and constrain thee to any thing except it be such as are proclive, and will follow nature rather then reason, after the manner of bruit boasts. Wherefore for a more evident doctrine and instruction of the premises, by license or figure here ensuing is placed.

Arcandam.

The First Celestial , Principal,  
and entire Sign, called,  
*Aries.*



In the first Treatise, the said sign of Aries  
is described, with the efficacy and power  
thereof. Which sign Aries is divided into two

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principal parts, that is to say, into the head and tail: and this treatise containeth five Chapters. In the first the head of Aries is described with the efficacy and fortune thereof. In the second, the tail and force thereof. In the third, the special judgement of Aries, according to the Hale. In the fourth the judgement special after the female. In the fifth & last, the general and total fortune of Aries.

The first Chapter which is the head of Aries being the first particular Sign Celestial, is called Alvator, and after some mens opinions Salhay, having four stars deposed in this manner. Where is to be understood, that whosoever is born in this Sign touching the disposition of the body, according to the effect of the sign shall be somewhat reddy or yellow coloured, and shall have a small belly, nimble & strait, thin and lean of body, and shall have also upon his left foot a sign or mark, and the like upon the left elbow: and if fortune favour, he shall have a mutable inheritance; that is to say, being once obtained shall be suddenly lost, & yet in short time shall recover it again: and this part of fortune is by a certain nature indifferent. Likewise touching the good fortune the same shall have many friends, and shall hate the evil and follow the good, employing good deeds upon ungrateful and unthankful men. Touching the disposition of the mind he shall be subtle, politick and crafty, and concern-

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ning infirmities, and sickness, the same shall be more prone to pains in the head; then to any other disease, wherewith he shall be verily vexed, besides which disease the health shall be good and prosperous. And for a more advertisement of the fortune of this sign, I refer to the universal Chapter of this sign Aries, where is entreated the entire effect and general fortune therof, and is the fifth chapter of this treatise.

The second Chapter mentioneth the toy of Aries, or the latter part therof, which according to the Sign particular, is called Aloroy and of some Aluthon. This Sign bath four Stars, one in the tail, and three in the loins or belly, figured in this manner. Where is to be noted, that whosoever is born in the tail of Aries, or in the second particular Sign Celestial.

First touching the disposition of the body, he shall be very hairy, and shall have a great beard, coloured eyes white teeth, a fair nose, great eye-brows, and shall be of colour red, with the croceal or saffron colour: and touching the disposition of the mind, shall be eloquent, solitary in life, prodigal in necessity, deceitful; & many times shall follow after ambusments, & prone to hurt others.

If the same be born in the second hour of the night, there shall be a white or pearl in the eye, & in the end shall be stark blind, and touching the minds Inclination, shall be a searcher

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searcher of words, facts, and other secrets: Likewise shall be ireful, chbious & yet shall be rather envied of others, then greatly given to that vice: whereof it shall come to pass, that he shall have many enemies, which will seek after his destruction. And touching his life and manner thereof, he shall live three-score years, and then shall wax sick, but if he shall chance to recover that sickness he shall live four-score years, & then dye in his bed. Moreover touching ill fortune he shall have a stripe in his face, either with a sword or stone, and shall be afflicted with many miseries so that he shall receive no commodity without loss, and some hindrance. And concerning prosperous fortune, he shall be happy in tillage.

The third Chapter wherein the judgement of Aries is remembred touching the male, and both parts of this sign, because both do concur in all the effects determinately, especially concerning the said male. Whatsoever male therefore that is born in this Sign and in every part thereof after the disposition of his Body, shall have a certain mark in his Shoulder, and in his left Foot, as is said before.

Secondarily, Touching the mind, he shall be of god stomach studious, proud, inconstant and lively: and in the first degree of youth, he shall be very contentious, ireful and shamefast: he shall be very covetous, & shall attain to great authority in buying and sel-

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ling, by reason whereof he shall deny that he bath any substance, affirming himself to be very poor and worth nothing. He shall be gluttonous, and in all meats shall find lack, that is to say, not satisfied, whereby his ravenous and greedy stomach shall continually murmur and grudge. Inwardly he shall fret with anger, and cannot keep it secret, but utter and disclose the same: likewise he shall be a lyar & false in words, feigning fair speech, amiable countenance, and obedient gesture, and thereby hide his dissimulation and falsehood, he shall speak one thing and do another, promising golden hills, but perform nothing. Thirdly, touching his life & manner thereof, he shall pass part of his life in great authority, and shall suffer pain in the stomach, and for a womans sake shall sustain much sorrow, and he shall receive wounds of four-footed beasts, as of horses, & such like, whereby he shall be in danger of death: also about the thre and twenty & five and thirty years of his age, he shall be in peril of poison: Moreover, if he escape certain diseases, he shall live till the age of fourscore and seven years, and thre months: and the Monday shall be his contrary day, and therefore let him wash not his head, or put on any new apparel, or begin any notable thing on that day, because all such things having respect to misfortune and manner of living, are unfortunate.

Fourthly, touching the good fortune: he shall

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shall have good luck to gather mens goods he shall be made rich by his wife, & shall attain to great substance: he shall enjoy great store of Cattle, and shall daily encrease to farther wealth. He shall wander into far countries, forsaking both his owne Country & parents: When he cometh to twenty and three years of age, he shall attain to better things, and shall have to do with a mass of money: and being forty years old, he shall be of great wealth, and amount to great dignety: such things as he goeth about to take in hand, shall be brought to great perfection: his promotions of offices he shall exercise with much favour; he shall not marry his first wife which shall be allotted unto him, but another, of whom he shall have noble & worthy children: he shall love and be daily conversant with the Catholick Church: and to speake unidelly, such as be born in the time of the day, shall be fortunate and in great favour with Princes and Noblemen, but if in the night, they be unfortunate.

The fourth Chapter discovereth the judgement of Aries concerning both parts, and the efficacy of the same, especially touching the Female: therefore the maid that is born in this Sign, shall have in the midst of her body before or behind, or upon her feet, certain natural marks, and a hair depending down to her feet; Likewise touching the disposition of her mind, she shall be diligent and painful: She shall be fair, curst, and curious of

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things new ; she shall have a certain honou-  
rable chastefastness : that is to say, endued  
with chastity and bashfulness, and therefore  
called honourable : she shall be merry, and  
her mirth shall daily increase. Likewise that  
thing which is done by her advice, shall have  
good perfection, & after the vivacity & live-  
liness of her spirit she shall be curst & taunting  
in words. And touching her life & man-  
ner of her life, she shall be full of sickness,  
from the age of four years to seventeen years,  
and then let her beware of marriage. Like-  
wise she shall suffer a certain infirmity, cal-  
led the lunatick passion, which is a great dis-  
ease, and if she escape the same, she shall live  
till she be 69 years of age. Touching her god-  
fortune, she shall enjoy the goods of her pa-  
rents, & shall travel in places unknown, and  
after 22 years of age she shall arrive in pla-  
ces of better adventure, she shall have ma-  
ny children by her husband, and shall be cal-  
led a mother of other mens children, but her  
owne begotten shall dye. And touching her e-  
vil fortune, she shall be hurt of a fourfooted  
beast, and subject to many perils.

The firth Chapter of this treatise mention-  
eth the general fortune of Aries : where it is  
to be known, that the Sign Aries, touching  
both parts, signifieth fortune in warefare, &  
the servitude of others. Likewise fortune in  
all kind of Merchandise, especially in red  
things, bloody things, and in fire & blood, in  
the shambles, and every fact done by fire, it  
signi-

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signifieth fortune in hospitality. Infant born in this sign males or females, shall be void of headach, but greatly troubled with the strangur gravel & stone: the fortunate days be Monday, and Tuesday, wherein she may attempt any new enterprise. Likewise the Infant born in this sign about the East part is more fortunate then about the other part. Therefore if the same will prosper in any affairs, he ought to direct his doings thereunto, rea, if he be about marriage: let him also have the door of his house open towards the East, and his bed standing towards the same part also. Let his garment be black and red. His nature is both hot and dry, and therfore cholar is most abundant in him.

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Tau-

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Taurus, the second Celestial and  
principal Sign.



THE second principal Treatise of this  
Book, entreateth of the principal Sign  
called Taurus, which Sign is divided into  
three chief parts. that is to say, into the head,  
belly, and tail. This treatise is divided into  
Six Chapters.

The

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and

The first containeth the head of the said sign,  
The second of the belly. The third the Tail.  
The fourth the judgement of the same touch-  
ing the Pale. The fifth concerning the Fe-  
male : and the sixth and last treateth of the  
general fortune of the said Taurus.

Concerning the first Chapter of this trea-  
tise, wherein the head of Taurus is spoken of,  
which is the third particular sign called Ado-  
daya hath seven stars disposed in this  
sort : and it is to be noted that who-  
soever is born in this sign, first,  
touching the disposition of the body  
and vivacity, this sign shall be of  
colour pure, of body fat, fair, & without spots,  
his lips thick and hanging down, his stature  
short. He shall have a beautiful face, his hair  
long, but very fair, & shall have many marks  
in his body: but the special mark shall be in  
his neck, because he shall be very hairy. He  
shall have great eyes, of colour like a Cat or  
black. Touching the disposition of the mind,  
he shall be much aided and succoured, and of  
his aiders shall receive no hurt, he shall be  
adventurous, and of good courage: and  
touching his life & manner thereof, he shall  
be greatly troubled with pain of his heart, the  
first fearm of his life shall be at twenty and  
four; the second at seventy, in either of these  
terms he shall be wonderful sick, but in the  
second term, he shall suffer an infirmitie of  
the Apothume Conatches, commonly cal-  
led the Squintie, which bixeth in  
the

## Arcandum.

The throat which if he escape, he shall live to tour score, but in the end he shall dye of the said Aposthume. Touching the influence of this sign, he shall be bitten with a dog and shall have a notable stripe with a stome or iron. Likewise you shall understand, that if it chance the Infant be born early in the morning, he shall be thick and gross. And touching the disposition of his mind he shall be pleasant, apt, and bold, and chiefly in his youth, but he shall be of an upright conscience, and a good companion, if he be born in the first part of the night he shall have a great nose, and a small head, he shall have many friends, and shall have a delectation in sundry kinds of pleasures.

In the second Chapter of this treatise, the Belly is described, which is the second part of Taurus, & the fourth particular sign, therefore it is, to wit that this sign hath seventeen stars in this form and fashion following and is called Cocebran, and whosoever is born in this sign, first touching the disposition and quality of the Body, he shall be narrow between the Shoulders and in the Arm-holes very hairy: his face indifferent round, and his eyes very fair. He shall have a mark in his body either upon his yard loins, or the privy parts, or else between his arm-holes. One of his arms shall be hurt, and he shall receive a wound

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wound upon his head: & touching the disposition of the mind, he shall be smiling, merry, artificial and shall take good advisement in his doings, he shall be liberal & willing, and shall give his inheritance to one of his own Family: his mind shall be fixed upon the goods of fortune, & upon their happy or unhappy adventures: he shall love contention, and imbrace women, and especially he shall love two above all others in his lifetime the which he shall use carnally: he shall be very riotous but not so much as he that is born in the first part of the sign: touching his life and manner ther of, he shall have two special diseases which is the cough, & pain of the Gall. In the fourth year of his age, he shall be afflicted with a great disease but if he shall recover the same, then he shall be free till twenty, at which time he shall be sick again but if he escape that sickness, he shall continue to 80. or 90. years. He shall dye in a strange Country alone, naked, and without obsequies at his burial, he shall not be buried no man shall mourn for him: & there shall be no man that will say, he was my neighbour. Concerning his good fortune he shall among strangers attain unto good or evil success. He shall be entangled, and subject to divers troubles, and as is aforesaid, shall dye in a strange country, & at the time of his death shall depart without company. If he be born in the first part of the night he shall be inconstant & moveable, having but small regard.

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regard to his own family. If he be born in the day time, he shall be wounded upon some part of his body.

And touching his mind, he shall be a good man and of good disposition, doing his affairs after a simple & plain sort, without any regard of divinations, or knowledge of things to come.

And the third Chapter entreateth of the tail of Taurus which is the fifth sign, \* Celestial, and hath two stars shaped in this form: and is called Aliveserv, whereby you may know that whosoever is born in this sign, first touching the disposition of his body and quantity thereof, he shall be of an indifferent form and stature: he shall be neither white nor black, but of colour like honer, nut-brown; but his head face and hair, shall be beautiful. In his face he shall have a natural sign or mark, or in his left eye or else on his belly; or right thigh, and shall be bald. Touching his mind, he shall be solitary in his busyness, doing the same without company of others, insomuch as if it be possible, he shall have no man to know of it, because he trusteth no man. He shall be wary in his doings, for that he mistrusteth all men. He shall be covetous, daily musing how he may get other mens goods. He shall be strong and prone to anger, but it shall not continue, he shall be also very unconstant: all which notwithstanding, in the end he shall endeavour himself to walk uprightly,

## Arcandum.

rightly, and touching his life and manner of his life, he shall live in trouble and continue to 25 years before he be sick, and if he escape that sickness, then he shall attain to 40. He shall be lucky in tillage, & happy to the female kind, as well fowls as beasts, and among others, fortunate to women. But notwithstanding the felicity, he shall not keep any number of servants. He shall marry a wife, and for a certain space he shall be without children. He shall sustain envy and malice. He shall be bitten with a dog, and striken upon one of his sides and hurt with a stone: one of his bones shall be broken, and if it chance that he be born in the night, then he shall have a natural sign upon his right arm. He shall be swift to journey or travel: he shall be wise, righteous, and notably beloved of women, although in other things he is of cold nature, which chanceth by reason of the total effect of this sign.

The fourth Chapter describeth the judgement of Taurus, touching all and every part thereof concerning the male, and whatsoever male child is born in this sign Taurus, in what part soever he be born, after the disposition of the body, he shall be wounded or marked in the stones or yard: he shall be riotous and strong, dealing with things of great force: and after his mind he shall be wise, and singularly presume in his own wit and force, whereby he shall greatly prolong the term of his life: He shall give no heed to the coun-

## Arcandum.

council of his neighbors, nor be careful nor  
vigilant about his own affairs. He shall be  
beautiful, liberal, & wilful, a liberal giver,  
and for that cause beloved of all men. Con-  
cerning his life & manner thereof, he shall  
have seven diseases or seven principal terms  
In the thre & twentieth year of his age, he  
shall be much afflicted with a notable mala-  
dy, & if he escape all his infirmities, and at-  
tain to old years, then he shall acquire great  
substance and much money, and by his dili-  
gence, shall have great fortune to goods. He  
shall be a great traveller, and shall pass to  
unknown places, he shall not abide in his  
own country, but wander from place to  
place, & from city to city, & by reason of such  
alteration obtain great riches. When he is  
thre and thirty years of age, he shall see his  
money & substance increase. At thre & twen-  
ty he ought to marr, but if he marry a maid  
she shall dye, and she being dead he ought  
to marry another maid, by whom he shall  
be made more rich and wealthy. He shall be  
very fortunate & happy in vanquishing his  
enemies. Touching his age, he shall have a  
wound on his head, arm, or belly, and bitten  
with a dog, and shall have a mark with a  
sword, or else with fire, and sometimes be in  
danger of drowning. Sunday is his contra-  
ry day, and therefore upon that day let him  
attempt no new enterprise.

The fifth Chapter mentioneth the iudge-  
ment of Taurus touching the woman What-  
soever

## Arcandum.

lacer female or woman that is born in this Sign, after her bodies disposition, shall be marked in the face, leg or thigh. She shall be of good understanding, doubtful, caretul, murmering: she shall be painful, and obsequitous, and married to many husbands, by whom she shall have many children, she shall have a natural pain in her eyes and feet, and overcoming all her diseases, she shall attain to eighty years, and according to her good fortune, she shall obtain a certain promotion: she shall be rich by occasion of husbandmen and strangers: she shall sustain a notable infamy or slander, because in her youth she shall abuse her body. Other mens goods shall make her own, whereby she shall use theft; she shall be continually reproved of like offence, & in the end delivered from the same, and then change her dwelling place.

The sixth Chapter maketh mention of the general fortune of ~~Scorpio~~ ~~Scorpius~~ Wherefore it is to be known, that this sign hath a singular and notable fortune in all inequitable beasts that cannot be ridden, be they fair or not fair, especially such as be of colour white. Moreover this sign hath fortune in all things that may be given: it hath fortune also in all things that may belong to womens apparel, or fortune, and other delectations. It hath also fortune in all Feminine kind. It hath fortune in white garments.

The Infant born in this sign, hath a special regard towards the South, & therefore let him

## Aicandum.

direct his chamber-doore and bed toward that part, likewise let him dispose all his busyness that ways: Concerning the evil fortune, he that is born in this sign, from the midst of September, till the midst of March, is most fortunate, above all other times of the year, he is also unhappy amongst his friends, because he is naturally cold and dry, & thereby melancholick, & so consequently sad, and of sad conversation, whereby like as he procur- eth friends in hast, even so he loseth & forgo- eth them again. He shall be fortunate in hard enterprises, and shall vanquish his enemies: if he live thirty four years, he shall be very long liv'd. He ought to beware poysons, Col- liques, Squinsies, aposthumes, Ulcerations growing in the thoat, where with amongst others he shall be verie.



Gemini

Arcandum.

Gemini, the third Celestial and  
principal Sign.



The third Treatise of this book, with the  
course of the third principal and entire  
Sign Celestial, called Gemini, and is divided  
into six Chapters like to the other, which imme-  
diately before precedeth. Whereof the first  
entitulateth of the head of Gemini, the Second of

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## Arcandum.

the belly, & the third of the tayl, the fourth of the judgement of Gemini, touching the male. The fifth concerning the female, and the sixth doth treateth of the general fortune of Gemini.

The first Chapter entreateth of the head of Gemini, being the forth particular Sign, and includeth five stars disposed in this form: Whosoever is born in this sign, touching the inclination of his Body, and first according to the quality and quantity thereof, he shall be fair, mean of stature, beautiful in the face, and hath his eye-brows comely, and all his members well proportion'd, his sight clear and sharp. But touching the quality, his hair is black, his voice shrill and pleasant. He bath a sign or stripe in his body; that is to say, upon his head, in his eyes, hands or knees, and his mouth hurt. He is of great strength and force, hairy, and naturally slow.

And after the disposition of his mind, he is given much to prayer, fearful, and not prone to anger: he is naturally riotous, although with women he shall not be very fortunate. Concerning his living and manner thereof, he shall be troubled with the pain in the back, and shall be vexed with an evil spirit: he shall lose certain of his teeth, & shall live till he be 70 or 12 y. old. 40 or 48, & shall dye in his bed. And after his good fortune, he shall have much goods, and shall be greatly praised of men: his honour shall with better success happen in ages then in youth. And touching his evil fortune,

## Arcandum.

ture, he shall have two wives, but that directly hath not respect to the evil fortune, but indifferent: he shall apply with diligence his own affairs: if he be born in the latter part of the night, he shall be a seller of flesh, and a merchant of cattel, which are apt to be eaten and saleable in the Shambles, and so consequently shall be a shedder of blood.

The second chapter entreateth of the belly of Gemini, which is the seventh particular sign, and hath four stars disposed in this form, and is called Allaraya. Where is to be noted, that whosoever is born in this sign, first touching the disposition of the body, he is naturally black of hair, of short stature and strong: he hath fair eye-brows, and a black spot upon his elbow, or privy members. And after the disposition of his mind, he shall most happily be given to prayer. He shall be timorous and fearful: his words sweet and pleasant, notwithstanding he shall be riotous and unchaste: he shall live till he be ten years old, and if he escape his sickness, then he shall live till he be thirty; and if his life be prolonged any farther, then he shall live till he be 44, and if he revive of his sickness then he shall live 72, he shall be troubled with the pain of the back, and vexed with an evil spirit, he shall have much substance and rule over his own affairs. If he be born in the second hour of the natural day, then after the bodies disposition, he shall be ba-

## Arcandum.

ry, and have a spot in his eyes, and shall losse many of his teeth. Likewise if he be born in the third hour of the day, he shall be happy, leu and of nature hot and moist. But if he be so born in the night, then he shall be a seller of w  
flesh, or shudder of blood, and shall live of such substance as happeneth to him by mar-  
riage.

The third Chapter of this treatise describ-  
eth the later part of Gemini, and is the eight  
particular sign Celestial, having  
two Stars disposed in this form,  
and is called Aldaman: Where is  
to be noted, that whosoever is born in the said  
Sign, touching the disposition of the body, is  
naturally choleric and dry, his Gall ascen-  
ding into the head by his fumosity. His eyes  
seeming to threaten, or disdain, and his face  
changing colours, sometime both white & pale,  
and sometime reverteth to his own natural  
colour, that is to say, like to honey, and yet  
notwithstanding handsome and well made in  
all members and body; saving that his eyes  
are somewhat little, his voice great, and upon  
his forehead or face he hath a mark or stripe,  
or else the like upon one of his hands, his breast  
privy parts or yard. And after the minds in-  
clination, hath a good and honest heart, be-  
nevolent will, a fine pregnant wit, by reason  
whereof he shall learn many things, insomuch  
that through the vivacity of the same, he  
shall perceive and thoroughly understand the  
things that he heareth, applying the same as  
though

## Arcandum.

lost though before they touched himself. He is  
in merr and pleasant; notwithstanding of cho-  
lerick nature: and as he is soon angry, even  
so he is soon reconciled. He is bold of speech  
of words, before the presence of his Prince, by  
reason whereof he will not spare to touch any  
man. Likewise he is very prone and apt to  
swearing, doing or speaking nothing without  
an oath. He is light of suspition, and thereby  
will utter words unseemly: He is a great  
dissembler and spreader abroad of fantasies  
and trifles or toys: He is a great drunkard  
and very riotous, and so by reason of much  
bibbing & swelling of wine, greatly given to  
lechery. His first sickness shall be at seven  
years of age, whiche if he escape, then the sec-  
ond shall be at 24. 80 or 90, and shall dye of a  
disease in the throat.

According to his good fortune he shall find  
money and treasure hidden in the earth: He  
shall have two children at one birth: And af-  
ter his evil fortune, he shall die unquietly  
with his wife, who shall live but a short space:  
His parents shall not be rich, whom he shall  
bury: & shall have no brother like unto him-  
self but one.

The fourth Chapter determineth the judg-  
men of Gemini, touching the male. And  
whether he be born in Gemini in whe-  
ther part of the same soever he be born, first  
touching the disposition of his body: he shall  
have an indifferent and comely stature, beau-  
tiful and fair of face, strong and of great  
force,

## Arcandum.

foree. He shall have great authority, and things of much value to be sold. His Body shall be naturally marked. And after the disposition of the mind, he shall be an ingenious and cunning Artificer, and much given unto excellent acts. He shall be naturally wise, and shall trust much therein, and by reason of the same, whatsoever he intendeth to go about and accomplish, he shall bring it the sooner to good effect. Likewise he is pleasant and merciful, easie to be spoken unto, and by vertue of his constellation shall be acceptable to all men. he shall not be much curios over his own affaers, he shall be sober and moderate in meat and drinke, & yet notwithstanding luxurious & given to women. He shall be contentious, & unquiet with his neighbours, by reason of his prone disposition unto anger and cholar. And for his said promptitude to cholar, he shall sustain much peril and blame; and yet notwithstanding a profitable man, & beloved of all men. Touching his life and manner thererof, he shall be entangled with many troubles by reason of his wife. And concerning his evil fortune, he shall suffer much pain in his back or guts, within and about his stomach. But then if it happen that he escape his first diseases, he shall live till he be an hundred and three monlhs.

Likewise as touching his good fortune, he shall come to be with cattel greatly enriched; he shall find money that hath been hidden in the ground, and shall triumph over his en-

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and his chiefeſt fortune ſhall be towaſds  
the Eaſt, and therefore towaſds the ſame let  
him diſpoſe all his affairs. In the fiftye year  
of his age toward the ſaid Eaſt part he ſhall  
ſind money. And touching his ebiſt fortune,  
he ſhall travel much upon the ſea, and when  
he is 31 years old, he ſhall be in danger of fire  
and ſword, but yet delivered from that peril,  
and ſhall receive ſome hurt of a four-ſtomed  
beaſt. The Tuesday is his unfortunate day  
and therefore upon that day let him attempt  
no enterpriſe, nor wash his head or ſet, or  
put on any new apparel, or ſuchlike.

The fifth Chapter extreateth of the judge-  
ment of Gemini touching the female: where is  
to be noted, that whatſoever maid-child is  
born in that Sign, firſt touching her body, ſhe  
ſhall be very fair, and ſhall have a wound up-  
on her body. And touching her mind, ſhe ſhall  
of nature be very wiſe and ingenious. ſhe  
ſhall be merry and courtlike, diligent and  
ready to obey. ſhe ſhall be very willfull, and  
hot of mind, and by reaſon of the ſaid heat of  
will and complexion, of nature ſomewhat  
angry, which will not long continue: and be-  
cause ſhe is fair of ſpeach, ſhe ſhall be much  
boasting of her ſelf, and a great lyar, ſpeaking  
one thing, and doing the contrary. If this  
Maid or Woman do eſcape the force of her  
diseaſes, ſhe ſhall live till eighty three years  
of age. ſhe ſhall ſustain many notable in-  
ſiemities and diſeaſes of her body, within the  
time of her age of thirty three, and chiefly  
about

about twenty five years the Phrensis or Lunatick passion by the space of forty days: which disease is commonly called the Moonage, or infirmitie of the Moon, whereby the patient is called Lunaticus. Hemblyly un-til she be thirty eight, she shall pass over many sorrows, but by reason of Phphack which shall be ministred unto her, she shall recover. Likewise touching her good fortune, because of many troubles which she shall suffer, at length she shall attain to great honour, and much service & obedience shall be done unto her, and through her husbands fortune, she shall very much rejoice, and through him attain to great promotion. And at forty three she shall begin to wax rich: She shall see re-bemgement over her enemies, and after 45 she shall be called the Mother of Children. And her first begotten shall be no male, but a female, according to the force of her natural constellation. And touching her evil fortune, she shall be laborious and painful, and till thirty and five years of age, she shall be en-wrapped with much pain and sorrow. She shall be hurt with hot water, and shall have a fall from an high place. She shall be bitten with a dog: tuesday is her contrary and un-fortunate day, therefore let her not wash her head upon that day, or do any new fact or enterpise.

The sixth Chapter mentioneth the common fortune of Gemini, where is to be noted, that this Sign hath his singular fortune in learn-

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## Arcandum.

ing and knowledge, and especially in the seven liberal Arts and Sciences, chiefly in Philosophy, in the Laws, and in Physick, the like in exagation and bestowing of things, also in all beasts not meet to be ridden, in tillage, and in beasts apt for tillage, and shall diligently apply himself in the service of his elders. This sign to them that be born in the same, is a great occasion of the stranguary or stone, and of pain in the arms. He bath three good days, that is to say, Sunday, Tuesday, and Wednesday. His evil days, Thursday, Friday, and Saturday; and yet Friday and Saturday be indifferent. Likewise from the midst of the month of March, until the midst of September, they born in this sign are fortunate: his chief fortune is towards the West, and therefore let him dispose his doings towards that part, & turn the door of his house and bed that way. They born in this sign, are naturally sanguine and therefore so soon as he shall obtain friends, even as soon he shall lose them again.

Cancer

Arcandum:  
Cancer, the fourth Celestial and  
principal Sign.



The fourth Sign called Cancer, being the fourth Treatise, is divided into five parts, or five Chapters. The first entreateth of the Head of Cancer. The second of the Tail. The third of the judgement of Cancer touching the Male. making no more parts but those two. The fourth touching the Female. And the

the fifth of the universal fortune thereof.

The first entreateth of the head of Cancer, and is the ninth particular Sign called Alba-  
cia, and hath ten stars shaped in this form. Which is to be noted that whosoever is Born in this Sign in the day time, touching the boies disposition, shall be lean of Body only, and of hair comely, his eye-browes narrow, his nostrils ample, wide, broad, or large: he shall have natural signs in his breast or side, in his arm or right elbow, in his leg, and sometime upon his face. Touching the disposition of the mind, this party shall be very treful, and thereby a great lyar, chider, and slighter, even against his own friends. He shall be black of colour, much resembling the colour of hony. He shall be eloquent, expert and witty, a carrier of tales, and reporter of words. He shall be glorious, revenging, and a great drinker. But yet in all the premises he will be glad to receive advertisement of his friends, for the amendment of those vices. Touching the god fortune, he shall be of god inclinations, thereby recovering a number of friends. He shall live thirty years, and then shall sustain a great sickness, which if he escape, he shall live to the age of forty and eight years, and then shall be sick, which if he recover, he shall live ninety. He shall be pained in the regions of his Back, in his knees and his eyes, he shall be bitten with a Dog. And touching his indi-

## Arcandum.

terent fortune, he shall marry three wives, but the third wife of these three shall bury him, & before he dye he shall be bitten with a dog, as is aforesaid. If he be born in the night, then after the minds disposition he shall be very angry, wicked, and mad, ready to strike. And concerning his diseases, he shall be pained with the head-ach, in his heart or back, or else in all. Touching his good fortune, his end shall be better then his beginning. And touching his evil fortune, he shall be in the thrall-dom of a great man. Likewise he shall possess the goods of his kindred.

The second chapter of this present treatise describeth the tail of Cancer, which is the tenth particolar sign called, Alcraf, and hath two stars in this form. Where is to be known, that whosoever is born in this sign (except there be any special or urgent cause to the contrary) touching the bodies disposition, he hath a small body and shart, but not so extremly smatt, but that it shall be of an indifferent bigness: the same shall have two marks, that is to wit, upon his leg, and privy parts near the guts, and shall have the stripe upon his lip: his eye-browes shall be hairy, and his face smolne, and puffed up: he shall have a mark upon his right hand, in his fore-head, breast belly, or guts: he shall receive suck of two nurses: his colour is very black, but his body shall be somewhat white (chiefly his face) and hairy, and yet after the course of this part of the sign, shall be red. After the disposition

## Arcandum.

tion of the mind, he shall be wise and discreet; he shall not be a searcher of many matters, but rather dull and slack: he shall be irreful, wrathful, molestious, or grievous, and wicked, or ungracious in striking. And although he be wrathful, yet his anger shall be private, and hidden from every man, insomuch that when he is angry, no man shall know any cause why, but himself, & therefore desperate in striking: he shall be prone to adultery, by reason of the heat that hath dominion in him, in whom the fire doth bear chief rule: he shall be a great offender, and shall commit much mischief, and shall be soon angry. Likewise touching his life and manner thereof, he shall live 40 years, and shall dye in a strange land: he shall suffer very great pain in his back and head. And touching his good fortune, for his diligent and pleasant conversation, he shall be beloved of all men, with whom he is familiar, and shall have many children: he shall gain much by his lands, & vineyards, and his end shall be vain: he shall not tarry long in his way and journey, but having accomplished his purpose, shall live again. Concerning his evil fortune, that although he have many children, and in the same shall be very fortunate, yet his own brethren shall not live long, but he shall remain by themselves: he shall be very sore hurt by fire, and deprived of some bone, and shall have a stripe upon his head.

The third Chapter of the treatise discou-

seth

## Atcandum.

Left of the judgement of Cancer, touching the  
Pale. Where note, whatsoeuer pale Child  
is born in this sign, first touching the disposi-  
tion of the Body, he shall be naturally migh-  
ty and strong, whose bodies shall be gross: and  
touching the disposition of the mind, he shall  
be wise, witty, somewhat gentle, a great and  
manifest scorner, and mocker, and shall speak  
plainly: he shall be naturally choleric, and  
a great threatner, but his anger will soon be  
appeased, and shall be beloved of all men. And  
touching his life & manner thereof, this man  
within the space of 22 years, especially about  
the end of the time, he shall sustain sickness.  
Likewise in 3 years following, he shall be in  
great danger of life. Semblably he shall have  
7 diseases, or notable infirmities, which if he  
escape, he shall live according to the efficacy  
of this sign 8<sup>8</sup> years & 3 months, & shall dye of  
the disease of the belly: concerning his good for-  
tune, immediately after he be 24 years old, he  
shall see his riches begin to encrease, and such  
things as he is born unto, he shall possess a-  
bout the middle of his age, that is to say, when  
he is 40 years old, he shall have the govern-  
ment of some Castle or hold, & shall have autho-  
rity in the Common-wealth: his fortune is  
to have 3 Masters, and by fortune of one man  
he shall attain to very great promotion, he  
shall travel far, & shall have to do with many  
affairs and receive much sorrow by means of  
a stranger. He shall purchase Mannors and  
Farms, and shall find money that is hid-  
den,

## Arcandum.

den, he shall be enriched by his wife. And touching his evil fortune, he shall undoubtedly sustain divers and sundry troubles and dangers. He shall be hurt with a sword, in danger of drowning, he shall fall from an high place, and shall be in peril of fire: he shall receive hindrance by his own children, & shall be poor till he be 20 years old, his service and good fures shall be counted ingrate, displeasant and annered to unthankfulness: he shall have victory over his enemies. A great mat-  
tall rule over him, & of him according to the force of this sign, he shall be exterminated, and banished for some notable fact. Wednesday is his contrary and most unfortunate day: and therefore upon that day let him not wash his head, nor put on any new apparel, nor do any notable thing.

The 4 Chapter doth close the judgement of Cancer touching the female, & it is to be noted that the maid born in the said Sign, after the disposition of her body, she shall be lusty, & of strong complexion. She shall be well pro-portioned, neat, somewhat fat, nimble & well made. She shall be very witty, wise, prudent, & subtle, ireful, diligent, & shamefaced, nimble minded, painful, bold, hot of mind, & impudent, but her anger will be soon appeased, and through the vehemence of her anger will spare for no talk, but after her stomach. And she is unmerciful, and will have no compassion upon one that weepeth. She shall have a great star before she be 3 years old, and at 32 she

## Arcandum.

shall be in danger of death. Likewise at 20 years she shall be in like danger of death, because through the force of her constellation she shall be subject to great peril. And at 86 years she shall dye: touching her good fortune when she is 30 years old she shall have a son, & after 38 she shall attain unto a great promotion: she shall have children by three husbands, & by all three shall be in great honour: she shall continually be enriched, & shall possess much cattel: & touching her evil fortune, she shall be much envied, & shall be hurt with a sword: she shall be troubled with water, & suffer displeasure in her body by fire, and shall be much vexed with the cholick. In the 38 year of her age, she shall suffer much peril through her neighbours, she shall lose her first husband, & her first husband shall love another mans wife. In the eight month of the 30 year, she shall by her parents negligence suffer some danger by a hot burning iron, whereby she shall be in danger of death.

The fifth Chapter entreateth of the indifferent fortune of Cancer: where is to be noted, that the Man born in this sign, is fortunate in his affairs and chiefly in merchandise, and in cattle, not apt to be ridden, especially such as be white: his fortune shall be better upon the land then water, and in such things as may be carried or transported by water, chiefly the colour being white: he is likewise very fortunate in tillage, and in ambassage, when the Moon is grown, or before the full: for when

## Arcandum.

it decreaseth, then he is unfortunate. They born in this sign, shall suffer much coughing, consumption of the lungs, plurisse, breaking out, the scabs, and such like. If it be a maid that is born in this sign, besides these inward diseases, she shall be in danger of drowning. His week days which are good, be ~~Munday~~, Thursday, and Friday. His evil Day is Tuesday. As for Wednesday, and Saturday be indifferent. His better fortune is towards the South, and therefore let him direct all his affairs that way, and that way also place his chamber door and bed: He that is born in this sign, is naturally Sanguine, much disposed to choleric with fream: And, therefore let him wear his apparel of colour red, because of fire and blood: and white by reason of fream.



Arcandam.

*Leo*, the Fifth Celestial and Principal Sign.



The fifth treatise discloseth the effect of *Leo*, being the fifth total sign, and is divided into three parts, that is to say, into the head, belly, and tayl, and hath six Chapters.

The first entreateth of the head of *Leo*; The second of the belly; The third of the tail. The fourth

## Arcandam.

fourth of the judgement of Leo, touching the male: The fifth of the female: And the sixth, of the equal fortune of both.

The first entreateth of the Head of Leo, which is the 11 particular sign, and is called Algeback: c, having four Stars disposed in this form. And note that whosoever is born in this sign, first, touching the disposition of the body, he hath a comely face, plain, or corpulent, a fierce look & terrible a little nose, and broad, but yet comely, & a body proper: his mouth shall be hurt having thereupon a stripe, but yet notwithstanding his teeth fair, & great ears: his shoulders great and broad, but his back well made: he shall have certain natural marks, and the first in his face, the rest upon his thigh, breast, leg, and privy parts. Touching his colour, his body shall be white, his face neither black nor white, but indifferent touching the disposition of the mind, he is naturally given to be notable proud, and of such a haughtack, that in his heart he wouls wish himself comparable to Kings, yea & them to excel, if it were possible. And he is of such and so great pride, that by reason of his haughty courage, as well in value, as dignity, or other sufficiencie, he will suppose no man in the world (be he never so great), to be his equal or match, or at leastwise greater then he, and also in his heart judgeth himself to surpass, or is able to excel in humans felicites, all and singular other

## Arcandum.

person. He is also covetous, and very iresful, and yet notwithstanding of much mirth and pastime, insomuch that continually he would be merry and play: he will be a wise man and proper, and the magick science will do him great stead: likewise touching his life and manner thereof, he shall be much vexed with the head-ach, in such sort, as he shall be straught of his wit by reason of the Fumes which ascend from the gall. He shall be pained in his thighs, chiefly in the upper parts thereof. He shall have three principal diseases; the first when he is thirteen years old: the second when he is forty years old, if he also escape the second, then the third he shall feel about 48, which also if he recover, then shall he attain to a 100 years, and either he shall die upon the sword point, or else by some grievous infirmitie of the body. And according to his prosperous fortune, he shall pass from one promotion to another, insomuch as among Kings and Princes he shall be familiar, and well beloved. He shall get much treasure, and bring it heaped together. He shall lose them again, and at length shall fall in danger and displeasure of some Peer or Noble-man.

The second Chapter entreateth of the belly of Leo, it is the twelfth particular figure, being called Alcomencon, and hath four stars formed in this manner. Where note that whosoever is born in this sign, hath a marvelous evil, and Unfortunate

constell.

## Arcandum.

costellation. First touching his body and manner thereof, whether he be born in the night or day, hath a broad breast, a long face, small stomes, and slender legs, and hath a natural mark in the reigns of his back. Touching his mind, he is of heart proud or iresful, for ofte soons he is angry, and is of speech rustical. He is very doubting and suspitious in his doings: touching his good fortune, he shall have no good fate, but by vertue of this sign shall be most unfortunate, as is aforesaid for he that is born in this sign is subject to much trouble: if he be born in the day, he shall be very fearful and timerous when he travelleth: if he be born in the night, what hour soever it be, saving the second, then he shall be of a merry countenance, & shall have a round nose, a stripe upon his head, and a natural mark upon his feet: he shall be witty, fearful, and careless; he shall have three diseases. The first shall chance when he is 11 years old. The 2 when he is 24. And the third when he is 58, and shall dye upon the sword, or else of some other great infirmitie of the body: he shall have two wifes which shall faithfully love him, but them he shall not love, but rather hate to the uttermost: he shall have a stripe in his head or hip, which shall happen by age, or shall have some other sign, he shall be deprived of his speech, after the disposition of the sign, & influence thereof, unless the same by some particular causse be withheld, or else interrupted by divine clemency, or else by the

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liberty and will of the Lady of his Science, whose liberty, this sign notwithstanding, may be applyed to good and to vertue, and to works godly, who also may appease & mitigate the influence & malice of the said sign, Semblably, if he be born in the 2 hour of the Night, over and besides the premisses, touching his evil fortune he shall lose his infants, & chil- dren, and few shall remain alive. Likewise he shall be curious of searching of parables and mysteries: his first child shall be a female, and the second a male. During his life he shall sustain many troubles and perils.

The third Chapter mentioneth the tayl of Leo, or the latter part thereof, which is the fenth particular Sign, and hath only one Star in this form. And whoso- ever is born in this Sign touching the bodies disposition is sufficiently bigg of nature, whose voice is vehement and bigg: he shall have three natural marks in his brest, and shall be marked in the throat, leg, or middle of the hand, & shall have a stripe upon his belly his colour shall be white, mixt with a roseal colour: his hair shall be of colour somewhat red, but his eye-browes somewhat black, and shall have much hair. And con- cerning the mind he shall be lowly, gentle, not ambitious but patient: he shall suffer infirmitie, but the same he shall tolerate with much patience. In eating he shall be moderate, after the quality of the sign. Likewise angry he shall be and lecherous, in so much that

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that although he marry a wife of his own affinity, yet he shall be disposed to lechery : he shall have two manner of sicknesses The first at 23 years old, at what time he shall be sick of the small pox, or of an ague. The second shall be at 44 years old, both which if he escape he shall live 90 years, and he shall dye in exile, and out of his own countrey. Likewise concerning his good Fortune, he shall reign and bear rule over his own countrey, and shall have authority to judge either such as is a thief or malefactor, or of any other man, or else such as was his own fugitive, or Marlet.

Moreover he shall be of power to do many things with Lords and Peers of Realms, he shall be very happy in matters of Husbandry, he shall have a very fair and beautiful wife, whose colour shall be yellow; like to one that hath the Green sickness, and she shall be one of his own kindred, whom when he hath married, God will give unto him much substance according to the efficacy and influence of this Sign. He shall avoid many perils and shall enjoy goods abundant, he shall have pains in one of his feet, and shall be bereft of both, he shall be deprived of one of his bones and upon his belly shall he hurt either with iron or fire. In his affaers he shall not accomplish his will, except it be in winter-time, or in the Spring. Six months he shall be fortunate in his busyness, even according to his hearts desire, that is to say, in

September, October, November, December, January, and February. In Summer and Autumn, he shall not be fortunate: he shall lose much goods, and his labour shall little avail, by reason of the three marks in his breast. Let him not pass from one country to another, because change is not profitable for him, if therefore he will be fortunate, let him continue in one place certain.

The fourth Chapter mentioneth the judgement of Leo, touching the male. Where note, that whatsoever man-child is born in this sign: first touching the universal disposition of the body, search the three particular signs of Leo aforesaid, and there see the conditions equal of the same. And touching the disposition of the mind, he shall be naturally witty, subtle, eloquent, courageous, irreful, and sullen: for he will be soon angry, and soon pleased again: his stomach and sudden anger is such, that by reason of his natural animosity, he shall sustain much contumely and displeasure: he shall be very covetous, arrogant, bold, and wilful to all things which he seeth or heareth, insomuch as whatsoever he either heareth or seeth, all that doth greatly please him, and that he embraceth and desireth to enjoy, and do the same according to the exigence, and manner of the thing he heareth or seeth, & especially, if the thing heard or seen be stable and able to be suffered: but within a while after he will be weary thereof, & care nothing for it: Likewise he is bountiful and liberal,

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liberal, because he cannot keep secret the thing that he possesseth, and although he would keep it secret, he cannot but with great difficulty. He is naturally gentle and quiet, but yet a derider and mocker. And touching his life & manner thereof, he shall have seven terms or special sicknesses, whereof the first three shall be very vehement. The first shall be when he is ten years old, the second when he is 22. and the third, when he is 40. And if he pass and escape the said three diseases, then naturally, and with happiness enough, he shall attain to fourscore and eight years. In like manner, touching his good fortune, he shall with good success abide the bunts of mallice, and the state of his life. He shall have dominion over his country and shall vanquish his enemies, although he shall object himself to many afflictions and dangers, from the which he shall by Gods help right well escape from thirty years upward he shall aspire to his better fortune, and then shall see his substance augment: Of honourable personages he shall purchase much wealth, and thereby his house shall be plenty of money & abundant in riches. Concerning his ill fortune, he shall have a fall from an high place and shall have pain in one of his feet, & by water shall sustain trouble: he shall not keep his first wife. Tuesday shall be his contrary day, wherein if he be wise, let him do no new matter, or begin any enterprise.

In the fifth Chapter is entreated the judgement

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ment of Leo touching the Female, who according to the manner and state of her body shall have a broad breast, small thighs, which are tokens of boldness and stoutness of stomach. She shall be very monstrous, and fertile enough, notwithstanding she shall have but few Children, with certain other conditions of her body, before declared in the three particular signs. After the disposition of her mind she shall be naturally subtle, witty, and desirous of learning. She shall be chaste, shamefast, court-like, diligent, and of good stomach, by reason whereof, she shall be very prone and ready to anger, and yet shall be soon again appeased, and notwithstanding her anger, yet in her own Household very liberal, by whose means the House shall be plentiful of meat and drink. And because of her natural subtlety, she shall be very bold, forasmuch as whatsoever she heareth or seeth, if it seem to comprise any subtlety or difficulty of matter immediately she will desire to know it. She is liberal, because she cannot keep close such things as she hath. She is very lowly and humble: and if she chance to be spotted with any Sin, immediately she will fall down prostrate upon the ground, and humbly ask mercy & forgiveness of her Creator. Concerning her life and manner thereof, she shall suffer lunatick passion, and a notable pain of her heart and stomach, which if she escape, she shall live till she be fourscore and five years of age. She shall be also pained in her

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her foes. She shall have sufficient revenge-  
ment upon her enemies. And after her evil  
fortune she shall have many fortunes, for first  
she shall have a fall from an high place: and  
her body hurt with iron or fire. When she is  
three and twenty years old, she shall be mar-  
ried, and by her husband attain to promotion.  
Her Husband shall not live long, but shall  
die by means of poison or witch-craft, and  
at length shall marry another, who shall love  
her dearly. Of her neighbour she shall receive  
damage in her treasure. When she is twelve  
years old, unless she take good heed, she  
shall be deceived by oppression upon her bo-  
dy, and shall lose her maiden-head: She  
shall be troubled in the water, and in danger  
of life.

Thursday is her contrary day, & therefore  
let her do no notable thing upon that day,  
wash her head, or put on any new apparel.  
And here is also to be noted, that the best re-  
medy to avoid all her misfortunes, is first to  
address her self by Prayer to our Lord God  
only, with all her heart, & to carry about her  
precious stones, such as be orient and glister-  
ing, and then easily she shall overcome all  
her misadventures by Gods help.

The sixth chapter determineth the general  
judgement of Leo, and is to be noted: that  
this sign hath a singular fortune in warfare  
and dominion: besides which, they that be  
born in Leo, have pains in the stomach, a-  
pestilences and pestiferous agues. Such as be  
born

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born to the service of great men, the same this sign presenteth to their service. He shall be fortunate to Bald, brass horses, and such merchandise as be of colour red. From the midst of October to the midst of April, and from the midst of July to the midst of August, he shall prosper otherwise not: and touching the week, he shall have three happy days, to wit, Sunday, Tuesday and Wednesday; Saturday is his unfortunate day. But Monday, Thursday, and Friday, be indifferent. Likewise his fate is towards the East, and therefore let him place his chamber door, Bed, window, and all his affairs into that part, specially if they be notable.



Virgo.

Arcandum.

*Virgo*, the Sixth Celestial and Principal Sign.



The firth treatise of this book entreateth of the firth entire and Celestial sign cal- led *Virgo*, with the threē principal parts there- of. The first being the head of *Virgo*, the 2 the first part of the tayl, and the third the se- cond part of the same, and is divided into

## Arcandam.

Six Chapters. The first Chapter mentioneth the head. The second the first part of the tayl. And the third the second part. The fourth the judgement of Virgo, touching the male. The fifth the female. And the sixth the common and indifferent fortunie of Virgo.

The first Chapter determineth the head of Virgo, being the fourteenth particula<sup>r</sup> sign, called L<sup>a</sup>xxi, and hath five Stars in this form disposed. And he that is born in this sign, shall be fair and beauteous, and of comely stature, white upon his breast, but his hair shall be red. And by force of this constellation, he is naturally inclined to have curled hair and red, and by nature loveth the same, insomuch that if he have not such hair of that colour, yet he will seek to have the same colour by art. He shall also be naturally marked in the face, belly, thigh, and leg, and upon his right elbow, and the said mark cannot by any means be put away: concerning the disposition of his mind, he shall be honest, skilful apt shamefast, a lover of Justice: his mind shall be good, and his voice vehement and loud, he shall be as simple as a lamb, have no regard or care upon the goods of the world, or the goods of fortune: he shall know nothing that is god, nor shall take heed to any man, but shall trust all men: he shall take no regard of harms wherewith he might be infected, and that by reason of the four natural marks upon his face, his belly, thighs

## Arcandam.

thrghs and legs aforesaid. And by force of the same he shall be very negligent, imploying no care upon his own affaers, as is aforesaid : But if he would take heed, no doubt he might bring them to good effect, he shall be desirous and covetous, he shall be ireful and sadden, and by reason of his sudden foresight of offence, he shall prevent the anger of his Brethren. Touching his life and manner thereof, if this man be born in the fourth hour of the natural day, he shall dye without any sickness, but if he be born in the fifth hour, then before his death he shall be very sick he shall have four terms or principal sicknesses. The first when he is 15 years of Age. The second at 22. The third at 36. And the fourth and last at 50. Likewise touching his good fortune, the man so born shall have a good fate, and by reason thereof shall be exalted, and have great preferment. He shall have Children, and if he would use diligence upon his own business he shall profit very much, especially in tillage. When he is 26 years old, he shall be preferred to honour and digni- ty, but if he be born in the first hour of the natural day, then he shall be a great King or Lord. But if in the third hour, then King of all Kings, a mighty Sovereign ; he shall have great prosperity and shall gather to himself infinite tre- sure, when he is married, his wife shall live but a short space, and he himself shall die with her, or within a while after and although he shall be a abundant in children, yet

## Arcandum.

few of them shall live: he shall fall into many miseries, because he shall be pain'd in the belly, or some other place. He shall moreover be mark'd in his privy parts. If he be born in the fourth hour of the natural day, then shall he dye suddenly without any disease. He shall be divorced from his wife, wherefore he shall have great heaviness and sorrow.

The second Chapter entreateth of the first part of the tayl of Virgo, called Alecaneth, and hath five Stars shaped in this form, and is the 15 particular Sign, whosoeuer is born in this Sign after the Bodies disposition, and first according to the quantity, he shall be high in stature, he shall have a broad & large face, & a beautiful, a long and great beard, and fair nose: after the quality of the same, he shall have fair hair, narrow eyes, and all his body shall be white. He shall be naturally mark'd in his fore-head, in the upper lip, upon his shoulders, the palm of his hand, in his belly and guts. After the disposition of the mind, he shall be wise, his counsel shall be heard, and apt to every thing. He shall be lowly, good, devout, and shall love to be praised. He shall by nature attain to live sixty two years, and shall dye before he be old. And touching his good fortune, he shall have two wives, which shall be very substantial and rich, insomuch as by them he shall possess great riches. Likewise he shall be very apt to every thing

which

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which hath a god end. Concerning his evil fortune, he shall be bitten with a Dog in the face, and on his body; he shall have few children, and they shall not be long-lived, but shall dye in short space: further, all such things as are spoken of in this chapter are general, & generally belong to all such as are born in this Sign. If the party born in this sign, happen to be born upon the Friday, then he shall have a great misfortune: If he be born in the night, then he shall have a natural mark upon the crown of his head, the belly, the face, or foot, and shall have great feet. And touching the disposition of the mind, he shall be an upright man, walking justly, seldom exceeding the path of equity. Likewise he shall have two diseases especially, whereof the first shall be when he is fourteen years of age: The other at five and fifty, or at threescore and eights, and shall dye in his own house: but the cause of his death shall be a stroke with iron, or a sword. As for his god fortune, he shall marry two wives, and one of them shall have a very small neck. Likewise he shall have much by means of his Children. Also touching his evil fortune, in old age he shall fall into thealdom of a man of honour and power, and shall be striken with iron, and in his own house shall dye of the said stroke in getting of riches he shall take much pains and labour, & strangers shall enjoy the fruits of his travel.

The third Chapter entreateth of the second and last part of the tail of Virgo, called *Aliena*

## Arcandam.

being the 16 sign particular. Where is to be noted, that whosoever is born in this Sign, touching the disposition of the Body, and the quality thereof : he shall have a fair stature, and a simple countenance : he shall have a natural sign, not able to be put away, upon his right elbow. According to the disposition of the mind, he shall be honest, apt to learning, wise, good, and shame fast : he shall be very coveteous in tillage, but in other affairs he shall be remiss and negligent, whereas if he would take heed, he should greatly profit. Likewise touching his life, he that is born in this sign, and especially if he be born in the fifth hour of the day, he shall naturally have three sicknesses, whereof the first shall be when he is 12 years old, the second when he is 32 years old, and the third and last when he is 40 years old. If he chance to escape the first, which will be very dangerous, then he shall be afflicted with the 2. which if he escape, then he shall attain to the 3. and touching his fortune, before he be 56. he shall attain to certain honour & office: he shall have many children, & shall profit greatly in tillage, as is aforesaid. And if he would be careful & diligent, he should greatly profit in all matters: his evil fortune is, that he shall fall into many troubles, by reason he shall be much pained in the belly, or by some other means shall be extremely vexed. He shall have a stripe upon his head, or his face, or upon both, but notably in his privy parts, where he shall be greatly pain d : & although he

## Arcandam.

he shall have many children, yet few shall remain living, and in that point shall be very unfortunate: he shall be a great hoarder, and great gatherer together of money, but by mischance shall lose his money so gathered. If he be born in the third hour, then he shall be most puissant, a King of Kings, & consequently most fortunate: if he be born in the fourth hour, he shall be unfortunate, because he shall dye suddenly. If he be born in the fifth hour, then in his body he shall be very foul and deformed, but in riches he shall be very plentiful.

The fourth Chapter discourses the judgement of Virgo touching the Male: and first, touching the disposition of the Body: he shall be beautiful, of god behaviour, and shall have a natural mark in his Shoulders, and Lopps, and in one other place. He shall be long liv'd, he shall have three fortunate and special days in the week, that is to say, Munday, Tuesday, and Wednesday. His unfortunate day is Friday, and that day ever is somewhat unfortunate, his fortune is toward the South, and therefore let him not dispose of affairs that way, together with the door and bed. The same is naturally of the melancholick complexion, and is of nature cold and dry. Therefore his apparel ought to be of some dark, or black colour.

The fifth Chapter toucheth the judgement of Virgo, concerning the female. Wherefore note, that the Maid or Woman born in this sign, shall be marked in the said places, as i-

## Arcandam.

described in this Chapter precedent. Touching the disposition of her mind, she shall be witty, shamefast, chaste, gentle, benevolent, and glad to please all men, whereby she shall be beloved of all men: but she shall be somewhat curst, and that only belongeth to her evil fortune. About 17 years of age she shall marry, & her first husband she shall not love, who shall dye, and afterwards marry the second: her first child shall be of excellent beauty: she shall be entrapped with many sorrows. She shall suffer divers maladies, which if she escape, she shall live 70 years, six months, and five days: her fortunate days be Wednesday, and Sunday. Her unfortunate day is Saturday, therefore upon that day let her begin no new work, but abstain from all notable business. They that be born in this Sign, as well men as women, shall suffer much pain in their Thighs, Feet, and Head. Her fortune is towards the South, &c. as in the former Chapter: and both kinds shall be liberal.

The sixth Chapter compriseth the common fortune of Virgo, where is to be noted, that they born in this Sign, have their fortune in tillage, and all things generally thereunto appertaining, especially in all things that be sown. They be subject to pains in the thighs, and feet, as Fistulaes, and such like: aches in the head, dropsie, the flux, or cholick, besides others before mentioned. And amongst other Countries, they shall visit the City of Jerusalem,

## Arcandam.

Iem, the River Euphrates, Spain, and other Countries adjoining. And their god fortune or chief dominion is toward the South. Their fortunate days are, Sunday, Tuesday, and Wednesday. Their unfortunate days are Friday, and Saturday, but Friday to them that be born in this Sign, is ever unfortunate. He that is born in this Sign, as aforesaid, is melancholick, cold, and dry. And therefore let him wear black apparel, or such as be of dark colour, and of no light colour, because this sign is altogether melancholick: that is to say, earthly.



E 3

Libra,

Arcandam.

*Libra*, the eleventh Celestial and Principal Sign.



The seventh Treatise doth demonstrate the effect of the seventh Celestial sign, called Libra, and is divided into five Chapters. The first determineth the head of Libra; The second the tayl of Libra: This Sign hath but only the said two Principal parts: The third

Third Chapter mentioneth the judgement of Libra touching the male, The fourth touching the female. The fifth and last, the general and common fortune of Libra.

The first chapter of this treatise intreateth of the head of Libra, which is the 17 particular sign, and bath four Stars disposed in this form.

Be it known therefore, that whosoever is born in this sign, first touching the proportion, and disposition of his body, he shall be fair in the face, well-favoured, painful, and learned, as concerning his life and manner thereof; he shall suffer pain in his head, heart and gall: he shall have a pain in his neck and his joynts. He shall have three special diseases. The first when he is 15 years old, which if he recover, he shall have the second at 38. which if he likewise escape, he shall attain to 80 years, and then shall suffer his last and final infirmity: touching his good fortune, being born in the second hour of the natural day, he shall be the chiefeſt of all his kin: and although he be in power and authority, yet the execution thereof shall not be profitable and prosperous: he after his evil fortune, shall lose his first wife: he shall be in danger of the ſword, therefore let him take good heed thereof.

The ſecond chapter of this 7 treatise angueth of the tall and latter part of Libra, which is the eighteenth particular sign, called Alcænæ.

## Arcandam.

benech, having two stars dispensed in this sorte. Where note, that whosoever is born in this Sign, touching the disposition of the body shall be beautiful, and shall be naturally marked in the head and mouth, or near the mouth, he shall be hurt upon the mouth, and his face shall be red, his hair smooth and red. After the disposition of his mind, he shall be merry & trusty, especially for himself. He shall be of good stomach, known and honoured amongst his kindred, and shall be of will fervent. Thirdly he shall be greatly pained in the heart and shall have these special diseases: the first shall be when he is 16 years of age, the second when he is 36, the third and last when he is 48. Touching his good fortune, he shall enjoy great patrimonies, and riches by his parents, and by reason of a natural mark which he bath in his head. After many evil fortunes, he shall possess much good, & shall be full of children. In his youth he shall lye with a woman of excellent beauty, he shall be a Chancellor or head of the people. Touching his evil fortune, he shall be hurt with a sword, he shall lose one of his bones. He shall dye either by the stripe of a sword, or else of the pain of the belly: he shall fall into a river, but shall rise again, and shall be in danger of fire, and in the end of his life shall sustain poverty.

The third Chapter entreateth of the judgement of Libra touching the Pale. Where note, that whosoever shall be born in this sign,

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sign, first touching the disposition of the body, he shall be well made and proportioned: he shall have a natural mark upon one of his arms: touching the disposition of his mind, he shal<sup>y</sup> be a great furnicator, merciv, bold, fortunate, especially upon the water: he shall ex-  
cogitate, and search out many secrets, and shall be very perilous: he shall be very desirous to wander in the world, to view the fashions herein, and the sundry vanities, and conditions thereof: and for that cause shall travel into many Countries: he shall be fretting inwardly by fits, and by fits also shall be quiet. Toward strangers he will use flatterying words, and sweet communication, but towards his own servants if they be evil he will use sharp and crooked words he shall be suspected of a great crime, but it shall be so close as it cannot be proved: he shall suffer a great pain in his neck, joynts, and belly and shall haue thre<sup>e</sup> especial sicknesse. The first shall de when he is 15 years of age. The second when he is 38. And the thiro when he is 90: at which time he shall dye: concerning his god fortune, in his youth he shall be neither poor nor rich, but afterwards he shall accumulate unto himself great substance: he shall occupie and haue to do with other mens money, he shall triumph over his enemies; touching his evil fortune, he shall be wounded with iron, a club, or with a stone. Among the rest of his misfortunes, he shall be in danger of a sword, and therefore let him beware thereof:

he shall continue in that place where he was born, notwithstanding for a time he shall travel into far countries, which fortune may be to him indifferent: he shall for go his first wife, which is fortune indifferent. Thursday is his contrary day, & therefore upon that day let him not wash his head and put on no new apparel, nor begin any notable enterprise.

The fourth Chapter declareth the judgement of this sign touching the female, where note, that the maid born therein, first touching the disposition of the body, shall be fair and of excellent beauty. Touching the disposition of her mind, she shall be friendly, amiable, witty, & a lover of her own family. Concerning her life and manner thereof, she shall suffer a natural pain in her stomach. She shall have two diseases; the first shall be dangerous, and when she is two years old: and the second when she is 78 years of age.

After her good fortune she shall have in occupying a great mass of money. In her two husbands she shall greatly rejoice, and shall triumph over her enemies: According to her evil fortune, she shall have a stripe, or wound in some place of her body: she shall have two husbands, and by death of her first husband she shall be unfortunate. Thursday is her unlucky day: And therefore let her not wash her head upon that day, or begin any thing notable.

The first Chapter describeth the common and universal fortune of Libra, Where note, that

## Arcandam.

that Libra hath his fortune in beasts equitable or apt to be ridden, especially if they be of colour white. Likewise Libra his fortune is in all fair things, and in the brains thereof, especially if they be white, and generally in beautiful things belonging to worldly declaration, chiefly to womens apparel, and in all things proceeding from the water, and in all things that be transported from a far, and that be of smallest weight. They born in this sign, are above others given to embrace learning, and the Study of the Sciences. The good and fortunate days are, Monday, and Friday. The unfortunate day is Wednesday: they born in this sign, shall be troubled with infirmities and diseases of the Belly, as with the Dysentery, Lysentery, gripings, and other pains proceeding of Wine, and chiefly about the back-bone. They be naturally of sanguine complexion, and thereby hot and moist. And because he's fortunate in things that be white therefore let him use white apparel. The good fortune of this sign is towards the West: And therefore his House, Bed, and all his Affairs, such as are notable, ought to be directed that way.

Scorpio

Arcandam.

Scorpio, the eight Celestial and  
principal Sign.



The eight Treatise entreateth of Scorpio,  
the eigh sign Celestial, and containeth five  
Chapters. The first speaketh of the head of  
Scorpio. The second of the belly. The third of  
the tail. The fourth of the judgement of Scor-  
pio touching the male. The fifth touching the  
female.

## Arcandam.

female the sixth and last, of the common and general fortune thereof.

The first Chapter entreateth of the head of Scorpio, which is the 19th particular Signe called Alchæt, and hath seven Stars in this manner: where note, that whosover as well male as female being born in this sign, shall touching the disposition of the body, is well coloured, and hath much hair: his body fair and white, saving that his nose is foul and deformed, his eyebrows narrow, and his cheeks small: he hath a mark naturally not far from his nose, upon his left foot, and shoulder, also the like upon the palm of his hand, and upon the leg: he shall be courteous of speech, discreet and profitable in many Arts: he shall be beloved of his parents, neighbours, and friends, and especially of his parents, and such as he loveth, he shall liberally enrich with much goods and honour. Towards women he shall be of a light and inconstant mind, and yet shall use no manner of deceit or malice towards them: but if it were so that he were a man of small conscience he might do with them, and use them as he himself listed, because he shall be greatly beloved of them: likewise touching Gluttony, which is the very handmaid for Lechery: the party which is born in this sign, above all meats shall love bread, especially crusty bread: whereof he shall be a great eater: he shall be very irreful, & therunto suddenly

## Arcandam.

If disposereth, he shall be a very great talker : Also he shall be faint-hearted and fearful : And although his anger be vehement, yet the chief effect thereof shall consist in Words. One of his family he shall greatly hate, his first wife shall be fair and of clear complexion. Concerning his life and manner thereof, he shall live honestly and quietly with his wife, he shall naturally be full of diseases, but yet thereof very patient. He shall have three special maladies. The first shall be when he is fourteen years of age, the second shall be when he is 43, the third and last when he is threescore and five. Concerning his good fortune, he shall be a man that shall use correction, and shall be very discreet, he shall be honorable, and from one degree or state shall ascend to another. And according to his evil fortune, he shall be stricken upon the head, & shall be bitten with a dog, or some other beast. He shall dye upon the swords point, he shall be greatly affected with self-will, and vehemency of words and taunts, he shall be naturally inclin'd to have pain in his belly, wherewith he shall be much troubled : he shall fall into the hands of great men, he shall have to do with four women, whereof the fourth shall be marked in the neck.

The second Chapter maketh Declaration of the beily of scorpio, which is the 22 particular Sign, having three \*\*\* Stars shaped in this Form, for whosoever is born in this Sign, shall be fair, and

## Arcandarn.

¶ not yet pure white, but mixt somewhat disposed to red, and shall be red-headed, his mouth and head shall be great, and shall be of a meaz & comely stature, he shall be a great pratler, and notable lecherous, angry, and therein very vehement. His anger shall be disposed to mischief, & ready to revengement, much like an adder. And although he be one day merry, yet another day he shall be sad, he shall do much mischief. Likewise touching his life and manner thereof: First, in his back he shall suffer much pain, he shall be naturally afflicted with an infirmity in his heart and stomack. Three especial sicknesses he shall have during his life. The first when he is 15 years of age, the second when he is 36, the third and last when he is 49. Concerning his evil fortune he shall incur into many troubles and misadventures, he shall be marked or hurt with some tool or instrument of iron upon his head his face, breast, right side & privy parts. And here note, that all the things aforesaid, are general and spoken generally, and touch all and singular; such as are born in the belly of scorpio, whether it be in the day or night, or what hour soever it be. But yet here further is to be considered, that they born in this sign, whether it be in the day or night, over and besides the premises, touching his life and manner thereof, he shall be flatterring, scabby, and shall have a pain in one of his feet, if he be born in the third hour of the day, it signifieth good fortune, for he shall be lucky.

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Lucky in tillage of ground, but in merchandise little fortunate. But yet notwithstanding in those traffiques which he shall attempt, he shall receive much profit. Semblably, touching his evil fortune, he shall dye of a strike with a sword, or else in his journey travelling, and shall be marked upon his knee or back.

The third Chapter describeth the tarl of Sco pio, called Eldra, which is the 21<sup>o</sup> particuar Sign; and hath six stars in this manner, where note, that whosoeuer is born in this Sign, whether it be by day, or night, in what hour soever it be, first touching the disposition of the body, shall be beautiful, neat, having fair Eye-brows, clear eyes and small, lean cheeks and thin. and under his jaw shall have a mark. If any be born in this Sign in the time of winter, then his complexion shall be effeminate. If he be born in the Summer, then touching the disposition of his body, he shall be beautiful, but yet gross and fat under his apparel. Also if any Woman be born in this Sign, she shall be of an indifferent stature and beauty, her face fair, of smooth hair, and by reason of her cold complexion, she shall desire to wear much cloathing, she shall have a blemish in her eyes, and shall be marked upon her arm, fingers, and knee. If he be a man, he shall be of a sanguine complexion, and mischievous in giving a blow, he shall be naturally inclined, notwithstanding it seem marvellous

## Arcandam.

perilous to contraditoryes) that is to say, to Justice and Righteousness, to loss & gain, to truth and falsehood, and all by reason of the concurrents of the opposites and contrary signs, and yet notwithstanding the sign that is of greatest force; shall bear the chief rule touching the premises: Touching Justice, he shall be naturally given to honesty, he shall be just and of much equity, and in all his affairs greatly inclined to Justice. And touching the contrary, he shall be a great inventor of news a tale-bearer, a lyer, deceitful, envious, and false: prone to deceit, as well by his look, as by his laughter. He shall be full of discord and a sower of debate, chiefly amongst brethren, and friends, whereby it appeareth that he is naturally inclined to iniquity and unrighteousness, and craft, and deceit, notwithstanding his nature also to the contrary. But yet the sign of most force, as aforesaid, doth principally bear rule in his nativity. And to say any thing touching his life and manner thereof, touching his future inclination we cannot, soasmuch as the concourse of the stars in this Nativity are adverse Likewise concerning his good fortune, or indifferent fortune, this man at one time shall want, and at another time shall have sufficient. He shall have three wives, the first shall be a Widow, the other two shall be Virgins: but the last shall bury him. And here is meet to be known, that by reason of the generality of this Sign, and of the concourse of the Signs, this native

## Arcandam.

should be coupled to four Wives, but yet the chiefeſt ſhall prevail. He ſhall be of power and liberty to do and accomplish his own deſires: happy ſhall he be to the feminiue kind, that is to ſay, to things of that kind, as cattle, and ſuch like: he ſhall be twice bitten with a dog, or other beaſt upon the ſhoulder; and on his noſe or noſtrils ſhall haue a mark. He ſhall be in danger or thall of men of power and authority: his laſt wife ſhall bury him, by reaſon of the mark upon his arm, or the bite of a dog, as his conſtellation doth thereunto chieſtly incline.

The fourth Chapter deſcribeth the judgement of Scropio touching the male. Where note that the child boyn in this ſign (touching his body) upon his feet and hands ſhall haue a natural mark; and touching his mind, he ſhall be bountiſh and liberal, ſo that he ſhall not keep ſecret his ſubſtance. In the ſervice of others he will be merry, truſty, bold, and pleasant, in his condiſions ſtrong, ſtable, and not waſering, nor deſiſting, or leaſing off from his affairs being once begun. Touching his life he ſhall haue thre principal diſeases, the times whereof be not here noted, which if he chance to cleape, he ſhall live one hundred years and ten months: And according to the vertue of this ſign, there ſhall be no impediment in the conſtellation, except it happen by ſome particular cauſe. His for-  
tune ſhall be good, for that in hearing & ſeing his luck ſhal be prefperous, he ſhall attain  
to

## Arcandam.

to great Wisdom and Learning . and to the magick science, he shall greatly apply himself, and the mysteries thereof diligently search out. And yet his diligence so taken , doth include a certain doubt or duplicity, by reason of the force & efficacy of the words, for it may signifie great investigation & diligence, and that pertaineth to his good fortune, or else it may signifie a causable infirmity proceeding of the said Magick science. which belongeth to evil fortune he shall have great abundance of money, and the same daily shall increase and multiply. By means of a Woman he shall be greatly enriched, & over his enemies he shall have the Victory. In forraign places he shall exercise tillage , and at length shall return home into his own countrey with gain. Of his Debtors, by way of reward he shall receive Horses, Sheep, Oxen, and other beasts. This Native shall be in great danger , and except he take heed , he shall be hurt with a sword. Saturday shall be his contrary day, and therefore upon that day let him not wash his head, or put on any new garment, or else attempt any new enterprize. And some affirm that he that is born about the end of this Sign, shall be of neither kind, or both (that is to say) as well male as female.

The fifth Sign declareth the effect of Scorpio, concerning the woman which hath her recourse to the parts of this sign before mentioned in each Chapter: Notwithstanding over and besides the premises, thus much is to be

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spoken. For first you shall note, that he shall be of a friendly condition, obedient, serviceable, fearful & shamefast: She shall be wrathful, and have him in deadly hatred, that doth her any displeasure, she shall have children by three Husbands, and with them shall live in great felicity: she shall vanquish her enemies, but yet till she be thirty years of age, she shall sustain much sickness: nevertheless of cattle she shall have abundance, and many people shall be under her government: but yet in her youth she shall abuse her body in playing the harlot, if the force of the eminent constellation do take his effect, she shall be bitten with a dog, and in the end shall be blind. Of her brethren & parents she shall receive much trouble. Saturday shall be her unfortunate day, therefore upon that day let her not wash her head, put on any new garments, or do any other fact. The sixth Chapter entreateth of the general fortune of Scorpio: Therefore they born in this sign, are naturally moist, flegmatick, or sanguine; and such shall be singularly fortunate of all things that be of colour red, and buying & selling of all such. The like fortunate, in things factible, or to be forged in the fire, extrahible, or thereunto belonging, & in merchandise of unknown things, & therefore as much as he can, let him wear such garments as be red. The like fortune in warfare and tillage, and in all beasts belonging to the same, fortune in Hospitality, whether it be done for money sake, lucre, or for Gods sake:

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lase, the unfortunate days be Thursday and Saturday, the rest be good, especially Tuesday. He shall be infected with the Chirage or gout in the hands, and if Saturn be found to be ascendent, then he shall have great pain in the toes. His fortune is toward the South, and therefore let him dispose his affairs that way, as also his chamber-door, bed, and window.

**Sagittarius, the Ninth Celestial and Principal Sign.**



## Arcandam.

The ninth treatise maketh mention of the ninth celestial and principal Sign, called Sagittarius, which is divided into two parts, (that is to say) the head and tail, containing five Chapters. The first intrateth of the head of Sagittarius. The second of the tail. The third of the judgement of Sagittarius concerning the male. The fourth of the female and the fifth and last, of the general fortune thereof. And over and besides, the said five Chapters, there is a general rule next after the second Chapter, notwithstanding the generali-ty mentioned in the end of this treatise.

The first Chapter intrateth of the head of Sagittarius, called Albabam, and hath Eight Stars fashioned in this manner,  
Where note that whosoever is \*\*\*  
born in this Sign, first touching \*\*\*  
the disposition of his body, hath \*\*  
a beautiful body, comely to be-  
hold, long and tall, and throughout beautiful,  
a little head, a thick face, a fair nose, white  
teeth, and short. Upon the left part of his  
head, he shall have a sripe, and the like upon  
the crown of his head, his left hand, his fin-  
gers, arms, and teats, and against his heart.  
He is nimble, swift on his feet, and very expe-  
dite in running: he shall have a natural mark  
upon his privy members, he is of colour  
black, whose face shall be like to them that  
have the green-sickness: Touching the dispo-  
sition of the mind, he shall by nature have a  
good wit, and a sharp, and therewithal con-  
stant

stant and firm. He shall love wise men, and shall embrace all such as be of discretion: therefore touching this part of nature, & the natural constellation, bearing rule in this nativity he shall acquire unto himself possession with wise men. And although that he have a covetous mind, naturally disposed to avarice, by reason of the concourse of certain Stars, yet by means of the dominion of this sign, he shall be studious of good things, and shall be inclined to virtue, and especially to the virtue of liberality: And therefore he shall not be much inclined to the opposite or contrary, nor yet to extort other mens goods. And because principally he is bent to virtue, it will follow that he shall be of great authority, and exalted in high degree of honour. Moreover, although he be naturally inclined to liberality, and not to rapine, or extortion, yet he shall be proclive, and given to many vices, that is to say to pride, covetousness, lechery and gluttony, and chiefly to pride, little esteeming of other mens doings, or sayings, ver' haughty insomuch, that whatsoe'er question any do ask of him, they shall get no answer at his hands. and by reason of his pride also resaid, he shall be a great caviler, liar, chidder, and full of contention: he shall have a ver' pestiferous, and venomous tongue. And although he be naturally inclined to a certain spice of liberality, for that he will covet to possess nought unjustly, yet he shall be desirous to get substance, and covetous to enjoy it,

## Arcandam.

wherby consequently it appeareth that wholly he is not given to covetousnes, but to a certain spice thereof, to a desire to have. Likewise he is inclined to lechery, for with three women especially he shall have to do; but sometimes by natures impediment, he shall not project his sed, although he be very desirous thereto. He is much disposed also to gluttony, chiefly to eating of Herbs, and in his meat doth greatly love them. Furthermore, note here, that the premises do not onely belong to the man, but to the woman also subject to that constellation. Concerning his life and the manner thereof, he shall be long sick and shall have a pain in his heart, he shall have thre special sicknesses, the first when he is twenty years of age, the second when he is forty seven: the third and last, when he is 80. Touching his good fortune, he shall be in great estimation and honour. He shall have many children, and amongst all, he shall have a twin or two born at one birth, and of them he shall see the third generation: he shall attain to his fathers inheritance. In all his affairs he shall prosper, seeing daily his goods encrease, he shall come into the world with his own star (that is to say) he shall enjoy all things according to the influence of his sign, he shall fall into a River; but he shall escape drowning, he shall lose the most part of his goods, and shall fall into the hands of his enemy, and sometimes into the hands of a woman, a w<sup>e</sup> enemy. He shall be bitten with a

beast

## Arcandam.

beast in the midst of one of his fingers of his right hand, and shall die in exile out of his country, his most dearest friend, beloved above others he shall lose, and he shall be wonderfully troubled with devils and other spirits.

The second Chapter describeth the condition of the tail of Sagittarius, which is the twenty fourth particular sign called Alcyea, and it hath seven stars fixed in this manner. He that is born in this sign, first touching the disposition of his body: he shall have a body comely, ruddy face, red hair, narrow eye-brows, eyes like a Cat, he shall be bold, and beautiful to behold, naturally marked upon the head, his left side, & upon his right Nostril: after the disposition of the mind, he shall be very ready to anger, and therein also shall be sudden: & the pain being past, he will be soon appeased: he shall be of an excellent wit, and naturally given to the exercise of rideing and shooting. he shall not be circumspect in his doings, nor yet foreseing in things that may happen: he shall have much pain in his guts, and in his head, especially, he shall suffer three several sicknesses: the 1 when he is 21 years old, the 2 when he is 2 years of age, and the third when he is 20. And touching his good fortune, if he do not take away, or remove the natural mark which shall be upon his right buttock, or right nostril, then his constellation shall be prosperous. But if the last mark be violent-

## Arcanum.

In removed from the place, then his fate shall be hindered and impeached: he shall be valiant in arms, and therein also victorious. But if the hour of Saturn do concur with Saturn in his nativity, he shall be impotent by reason of the influence of the Planet, and therefore shall with great labour attain to any commodity, and with much difficulty acquire his former good luck. But yet notwithstanding the impediment of Saturn, if the marks aforesaid be not taken away, yet he shall obtain the victorious feats aforesaid: but if his mother perhaps do take away that mark from the place aforesaid, some evil hap may chance unto him, for he shall have much ado to repel the influence of Saturn. The said marks do vehemently resist the malice of the planet, by reason of their notable vertue, so that Saturn shall do no great hurt, although he do somewhat hinder. And touching the evil fortune of the man born in this sign of Sagittarius, he shall be in many troubles, he shall be hurt with hot burning iron, he shall be in danger of theives, not onely by travelling by the way, but also in Cities, he shall also lose and forgo many possessions purchased by himself, which shall be confiscate and taken from him through the malice of certain natural marks, whereof one shall be in his stones and another upon his left see, by force whereof, he shall shortly after lose his sight. Likewise, thou shalt have in remembrance this rule following touching the tail of Sagittarius.

## Arcandam.

arius, generally appertaining to all men born in this sign: and first thou shalt know, that if it happen he be born in the second hour of the day, notwithstanding the premises, he shall be foul and ill favoured: he shall be bald, and his children also shall be bald, by reason of his marks aforesaid, wherof the one shall be upon his ribs, and the other upon his left side. Also by force of his constellation, he shall be very lecherous, and shall be diseased with a great infirmit, but he shall recover. In the like manner touching his good fortune, he shall have two children born at one birth his possession and living shall be diminished, and sometimes increased. All these things thou shalt diligently note over and besides the things contained in the two chapters aforesaid.

In the third Chapter intreating of Sagittarius judgment touching the male, there is to be noted, that he that is born in this sign shall have a merry & pleasant countenance: likewise touching the disposition of the mind he shall be gentle, faithful, meek, liberal, mixt with stubborness, by reason whereof he shall be of great authority, gentle, kind, court-like, and a great banquettor, by reason of which his courtesie, many will repair unto him, & be guests at his table, and by means of his liberality, he will be a bountiful giver of horses and other four-footed Beasts: he shall be very ingenious, witty, artificial, sober, grave, painful, and careful of his affairs: he shall be

subtile

## Arcandam.

Subtile and very wary about his doings ; so that he will not disclose his secrets to any man, but secretly will krep them to himself, & the same will very finely keep hid in his breast, for that almost he is mistrustful of all men he shall be with many vices incumbred, because he is naturally given to be a great fornicator, and one that will be soon angry, and when his anger is once done, then he will utter much fair and gentle talk, somewhat joyned with covetousnes. He shall be scabby, and very full of itch. He shall be affected with two notable and strong sicknesses : the one when he is three and thirty years of Age, which shall be so vehement, that he shall stand in great hazard of life. which if he escape, then he shall have the second, which shall happen when he is fourscore and eight years of age, whereof he shall dye. Semblably, touching his good fortune, the first child he shall have shall be a son. He shall have to his Friend a Peer of a Realm, with whom he shall dwell in Household, and shall posses other Mens goods. In like manner touching his evil fortune, he shall be in danger of three severall frays, and her that should be his first Wife, he shall not enjoy, and by the malice of others, he shall be in displeasure with his Friend aforesaid, and yet in the end he shall overcome their malice, and be reconciled to his friendship again. He shall be hurt with iron, unless warily he take heed thereof.

Sunday is his contrary day, therefore on that

## Arcandam.

that day let him attempt no new kind of enterprize, nor wash his head, nor put on any new apparel.

The fourth Chapter of this present treatise describeth the judgement of Sagittarius, touching the female. And here to learn for to know the disposition of her body, you must repair to the Chapters of the head and tail of Sagittarius, which is before recited, where you shall find many things spoken of the female born in this sign. And touching the disposition of the mind, she shall be very much given to arts of Magick, and to Witch-craft, and by reason of the subtlety of her wit, she shall put the same arts in practice. She shall be very curst, careful, merciful, child-bearing, and a great lyer. She shall incurre great peril, especially for one offence that she shall commit, for which offence she shall be brought to judgement: which peril if she escape, then she shall live till she be threescore and eight years old: she shall fully accomplish her fate. And although she be subject unto much malice and danger, yet she shall obtain the victory over them all. She shall have two Husbands, whereof the second shall be the better. Sunday shall be her unfortunate day, and for that cause let her attempt no new enterprize, or other noble or new thing.

The fifth and last chapter maketh rehearsal of all the general fortune of Sagittarius: And first, the man born in this sign, shall be fortunate both in the Law of God and also in

## Arcandam.

the law of the world, he shall be happy in all kind of Merchandises, specially in that Art that chiefly useth the press, & in tailors craft, and in the Drapers science, chiefly in cloaths of fairest colour, if they be retailed parcel-meal, by the yard or ell, and in the Butchers occupation, and beasts which are accustomed to be sold in shambles. This sign is also cholericke by nature, and therefore they born in this sign, are naturally cholericke, by reason whereof he is hot and dry. And he shall have great pain and grief by means of sore imposthumes in the lungs, and also of a consuming & vehement ague, which is called Hecticke, and also of an inflammation that shall proceed from the lungs, according to the quality of this Sign. The apparel and the colours which ought to be most used in them born in this sign, is gray, brown, yellow, or red, which colours by reason of the heat and fire are most apt, most necessary and convenient. The one half of the life shall be fortunate, and the other half unfortunate, not only in days and hours, and in months, or weeks, but also in whole years by the number of six, that is to say, by six and six, six good years, and six bad years.

The male or female that is born in this month, hath his special fortune placed in the West, and therefore towards that part of the world, let him dispose all his doings concerning his house, his deor and his bed; and all special affairs and notable acts, &c.

Arcandam.  
Capricorn, the Tenth Celestial and  
Principal Sign.



The tenth treatise entreateth of the tenth celestial and principal sign, called Capricornus. This Sign is divided into 2 principal parts. That is to say, the head and the tail, for that cause it is divided into five Chapters, whereof the first entreateth of the

## Arcāndam.

head. The second of the tayl. The third of the male. The fourth of the female. And the fifth and last, of the common and general fortune of Capricornus.

The first Chapter intreateth of the head of Capricornus, being the 24 particuar sign, and is called Sadib, which hath three stars disposed in this manner. Where is to be noted, that the man born in this sign touching the disposition of the Body, hath a fair body, and comely fashioned, especially in his youtb, it shall not be properly white nor black, but somewhat given to be red. Likewise he shall have certain natural signs in the head, the breast, and the knee, the eyes sore and full of pain. He shall be naturally simple, learned and wise: and yet notwithstanding very incredulous, and hard of belief. insomuch as he will believe no man, although he swear, he shall be angry and cholerick, and in his anger very noyous and hurtful. A man of blood, and greatly thirsting after the blood of his enemies, so that if he chance to have the superiority over his enemies, he shall destroy them all, or the most part of them, if not with his own hands, yet by the means of others. He shall be very crafty and subtile, and that unfaignedly, and yet in his doings and true dealing very just, and a great lover of truth, doing the thing that he goes about with much thought; although therewith some craft he included

## Arcandam.

also resaid, whereunto he shall be much apt and inclined: yet he shall be a just man, and much inclined to justice, a despiser of evil, and a great lover of his companions. And though he shall ~~be~~ naturally given to be a drinker, yet in his meat and diet, he shall be very spare and temperate: he shall feel great pain of his head: but yet the second pain, that is to say, the pain in his belly, shall be great in him: he shall also in his going be troubled with pain in his leg. Also he shall have eight special sicknesses, the first when he is 14 years old, the second when he is twenty, the third when he is 21, the fourth when he is thirty, the fifth when he is six and thirty, the sixth when he is four and forty, the seventh when he is six and forty, the eighth when he is threescore. Then by force of his constellation, he shall dye through the weakness of his Members. Moreover touching his good fortune, he shall have two Sons, and shall receive inheritance from his progenitors. And his end shall be better then his beginning: he shall be naturally given to the merchandises of Goats, and therein shall be both fortunate and lucky, if he will diligently follow the same traffique. Likewise touching his evil fortune, he shall be subject to the hand of his enemies, he shall be deprived of one of his members, and thereby shall be maimed: and before the time of his death, he shall suffer many and sundry great troubles at the hand of noble Men.

## Arcandam.

The third Chapter determineth the judgement of Capricornu, touching the Pale And for the man-child born in this sign, there is nothing sound certain touching the disposition of his body in this Chapter, and therfore recourse must be made to the sign where in the Pale-child is born; that is to say to th<sup>e</sup> head of Capricornus, or else to the tail, and therfore the truth concerning his corporal disposition may be found, and yet notwithstanding over and besides the premisses such a one hath a little head, hollow eyes, and a soft speech. And touching his mind, he shall be very incredulous & hard of belief, insomuch as them that swear and confirm their sayings with oaths, he shall not credit. And therefore like as he shall not believe others, even so it is meet that others shall be as hard of belief to him, and shall not credit his words, though he bind them with oaths. He shall naturally be very subtle and secret in all his affairs. therein he shall be a subtle and crafty deceiver, and a bold sufferer, and beater of adversity. Likewise he is naturally curious, irful, and therein very sudden and misch evous, using a mischievous and ungracious stomach, and therfore with great difficulty he shall return to his former quiet, and notwithstanding the aforesaid vices, he shall be naturally given to be civil, honest, amiable, and pleasant. Moreover touching his life & manner thereof, he shall be full of Sickness: but if he escape the very vehement sickness (which shall hap-

## Arcandam.

happen when he is twenty years of age ) he shall live by force of his constellation, 58 years, unless some natural impediment of any particular or universal cause opposite do occur and happen. His life shall be shortened by reason of the truncation and cutting off some of his members: he shall be married to two wives, and the second he shall marry when he is one and thirty years of age, which shall be his better wife, by whom he shall be greatly enriched: he shall enter into other mens labours, and enjoy goods gotten by others: he shall tread the grounds of many Countries, and at length shall return to his own Country, and to the place of his nativity, with great gain and substance: he shall have to do with much treasure, & shall enjoy part thereof.

And as concerning his evil fortune, he shall suffer much adversity in the place where he was born. And for that he is naturally subtle, and of a mischievous mind, he shall suffer much trouble, and yet shall overcome it well enough. His first wife shall dye before he be 31 years of age. Sunday is his contrary and unfortunate day. Therefore upon that day let him attempt no new fact or any notable enterprize. He seemeth to be of a melancholick complexion, and therefore he hath his fortune chiefly disposed towards the North part. Here thou shalt diligently note, that he which is born in this sign, shall be born in adultery. And this sign hath no pow-

## Arcandam.

er in the nativity of women, but onely of the males.

The Fourth Chapter of this Tenth treatise, describeth the judgment of Capricorn, touching the female. And thou shalt note that the woman born in this sign, hath nothing in this present Chapter that is certain, touching the disposition of the body, and therefore look in what part of this sign soever she be born, there thou shalt find her natural and corporal disposition.

And therewith also thou shalt have recourse unto the next chapter ensuing, and the difference shall be found to be great between both kinds: Forasmuch as the bodily disposition as well as the stature, as the other composition of either kind are indifferent and equal: Moreover, touching the disposition of the mind, The woman-child born in this sign shall be very wise, and a giver of good counsel, insomuch as by reason of her great wisdom and consideration, she shall be acceptable to all sorts of men. She shall attain to a good fate & constellation, joyn'd with much joy, by means of her wit. She shall bring her devices to good effect. She shall be naturally given to be of a curst heart, very hot and wilfull, specially in those things, touching the disposition of her wit and policy, and thereby very desirous to know such things as be most pleasant unto her. With her neighbours, and specially such as be most acquainted with her, she shall be very courteous and friendly. She shall

## Arcandam.

be soon abashed, and desirous to see the world, and therefore shal travel in unknown places. She shall receive hurt of a four-footed beast, whereof if she escape, she shall live fourscore years. Likewise touching her good fortune, she shall be called the mother of children, for that by force of her constellation, she shall be child-bearing, and apt to children, especially to Sons: she shall also be abundant in four-footed beasts, & after she is past the age of 40 years, her time following shall be more prosperous. And concerning her evil fortune she shall be hurt of four-footed beasts, and shall be very fearful upon the water: her luck over her cattel shall be very prosperous. Sunday is her unfortunate day, and therefore upon that day, let her attempt no special matter, especially of any great effect.

The fifth Chapter of this tenth Treatise, having his title of the general and universal fortune of Capricornus, is chiefly fortunate and prosperous in husbandry, and in all kinds of Beasts and Cattel concerning the same, and in all weighty and ponderous matters touching earth, and that which is possible to be done with earth, with stones, with wood, and the hides of the beasts before remembred. Likewise in buying and selling of grain and other heavy matters abundant upon the earth, and specially growing in the same. This Sign is prosperous in dull and heavy beasts: as Asses, Swine, Oren, and suchlike, and in all kind of works possible to be done

## Arcandam.

with great and painful Labour. The Man born in this sign, shall be more healthful in travel then in doing nothing. Likewise this sign (over and beside the particular events) is much disposed to imposthumes in his stomach, to the Cough and to inflamations of the Liver. Also his time, touching his iniferent fortune, it is devided into two principall parts; not only in days, weeks, and months, but also in years, for the time is devided by the number of five, because continually there shall be five good years, and five bad. This sign also extendeth his fortune towards the South, and therefore let him dispose all his whole affairs (if he mind to prosper) that way, and from that time let him use to wear black garments.



Aquarius

Arcandam.

Aquarius, the Eleventh Celestial  
and Principal Sign.



The 11 treatise maketh mention of the 11  
Sign called Aquarius, is divided into three  
particular parts, comprehending six several  
Chapters. The first containeth the head of  
Aquarius. The second part, the belly. And  
the third, the tayl. The fourth, the spales.  
The

## Arcandam.

The fifth the female. The sixth and last, the common and general fortune.

The first Chapter maketh declaration of the head of Aquarius, being the twenty sixth particular sign, hath two Stars framed in this sort, and is called Altard. Where is to be noted, that whosoever is born in this sign, shall be beautiful in his face and body, having a natural mark in the head, the breast, and left foot the colour not altogether white, but somewhat disclosed to black, and as the colour of honey. Touching the disposition of the mind, very learned, but naturally unjust, and a doer of much wrong, very desirous to walk after meals. And notwithstanding the natural inclination to the doing of wrongs: he is of a nature godly, pittifull, patient, and a lover of companions, and yet he is somewhat inclined to the contrary, as to impiety and godlessness, iniquity, and right: unrighteousness, justice, and mercy. He shall be so pittifull, that he shall accuse no man, but rather be an excuser. He shall naturally suffer an itch in the head, & a pain of the heart: he shall have two natural Sickneses: The first, when he is twenty years of age, the second when he is fifty. He shall be greatly honored, and from many troubles which he shall suffer. Almighty God shall mercifully deliver him. And his fortune shall be indifferent that is to say, sometimes having sufficient, and at other times also he shall lack. Also a dog shall grie-

## Afcandam.

grievously bite him upon his thigh or leg : he shall wander into a strange Land, and in the midst of his wealth and substance much adversity shall happen.

The second Chapter of this present treatise describeth the belly of Aquarius, which is the 27 particular sign called Alchadabra, and hath twelve Stars formed in this sort. Whosoever is born in this Sign, shall have a goodly body well complexioned and made. And his body shall be white naturally, shall have some natural mark in his Face, Back, and Elbow. His body shall be naturally full of holes, and shall have upon his head a blow or stripe with a Sword or Dagger. This man also shall be very wise, meek, chaste, and shamefast ; and shall embrace truth, and virtue. He shall fear God, & shall desire to do rather good then evil ; to which good faculties he is naturally given. And by reason he is tender, he shall have no natural force to do any actual or corporal labour, and consequently not given to walk much ; he shall be pained in the reins of his back, and shall have three diseases, the first at 29 the second at 37 and the last at 40 years of age. Concerning his good fortune, although he shall enjoy in his own Country, no kind of Office or Promotion yet in a strange Country, he shall attain to much honour. Concerning his evil fortune

## Arcandam.

he shall suffer much trouble ; and sundry dis-  
commodities, over and besides the biting of a  
Dogg, or some other Beast, either upon his  
arm or leg : he shall have much evil fortune  
by means of his Parents, for they shall be ta-  
ken from him by death, and from them shall  
receive no kind of inheritance or substance.  
And by force of his constellation he shall end  
his life in a strange country, & in the water.

The third Chap. of this treatise describeth  
the tayl of Aquarius, being the 27 particular  
sign of Heaven, and is called  
Alzalatal, which hath two  
stars placed in this man-  
ner. Where is to be noted,  
that whosoever is born in  
this Sign, first, touching his bodies disposi-  
tion, shall be fair of Body, and of a ruddy  
face, short in stature, and somewhat bold.  
Touching the quality of the mind he shall be  
naturally very lecherous, & greatly given to  
the love of Women : vehemently desiring  
their company. A great surfeitor, greatly oc-  
cupying himself in banqueting, and Belly-  
shear, frequenting the same without measure:  
he shall be very covetous, & desirous to have,  
for what he saeth, he will covet to have: which  
vices notwithstanding, yet given to quietness,  
greatly embracing peace, and concord, and  
much abhorring discord, avoiding the means  
thereof as much as lyeth in his power. Like-  
wise he shall be endued with a certain frensle,  
and shall by a natural sickness in a strange  
country.

## Arcandam.

y dis-country yield forth his breath. Three princi-  
l of a pal terms, or diseases he shall suffer. The  
n his first when he is twenty years of age: The  
tune second when he is five and forty, and then he  
e fa- shall be in great danger of death: but if he es-  
hall- cape the same, he shall live a hundred & twen-  
tice. ty years and three days: Likewise touching  
en- his god fortune, he shall live a long space  
ter. with his wife, and shall get much substance,  
eth and riches: and although he shall have great  
lar loss, yet he shall have plenty: Touching his e-  
vil fortune, he shall be without a head and de-  
pived of his parents, a brother: in a strange  
country shall end his life as before is remem-  
bred.

The fourth Chapter entreateth of Aquarius judgement, touching the Pale. And to learn  
the disposition of the body, recourse must be  
made to these things that be reported in the  
three Chapters before mentioned, where very  
largely is entreated the particular fortune of  
Aquarius: Over and besides, he shall have  
great audacity of speach: Semblably touching  
the disposition of the mind, and specially con-  
cerning his life, he shall be covetous, lecherous,  
prone to anger, contentious, a lyar, because he  
speaketh one thing, and doth another, and  
that shall be by force of his principal con-  
stellation. Notwithstanding the said vices, he  
shall be very wary and circumspect, wise, pol-  
itick, trusting in his own wisdom, and  
shall have a certain excellency of Art, and  
Knowledge. Careful over his affairs, even  
from

## Arcandam.

from his youth singularly beloved, court-like, honest and good. Honest he shall be, for that he shall be conversant with the honest. Good he shall be by vertue of the constellation, and therefore naturally inclined to goodness, singularly imbracing all things good and honest. Merciful, for that he shall extend the same to such as have need of mercy, specially orphans and widows, to whom he shall not onely be pittifull, but a benefactor and defender. He shall wander into many places, and thereby by little and little shall be enriched. Likewise touching his life and manner thereof, he shall have two special sicknesses. The first when he shall be 36 years of age, which shall be very vehement and dangerous, whereof if he be acquitted, then he shall feel the other when he is 90 years of age, and of that last disease, without fail he shall die. In like manner, touching his good fortune, he shall be happy, for that he shall be skilful in art and knowledge, whereby he shall attain to preferment: he shall have the charge of many and divers summs of money, and being a strange man (shall unlooked for) enjoy great treasure. And concerning his evil fortune, his abode shall not continue in the place of his own nativity, but wandring abroad shall perambulate strange places, and in them shall continue. And notwithstanding this his peregrination and dwelling in such places is indifferent either to god or evil fortune, therefor as seemeth to me, it tendeth indifferently both

## Arcandam.

both to good and evil fortune. He that is thus born, his first wife shall not long tarry with him and after she is dead all things shall have more prosperous success with him. And the losse also of his wife, as especially I do not seemeth not to me to belong to evil fortune, but to indifferent. Likewise upon the water he shall be verely unfortunate, which by nature he shall afflo: he shall be enwrapped with many and sundry dangers, and amongst others, specially with his wife and women. Saturday is his contrary & unhappy day. Therefore upon that day he must attempt no notable enterprise or fact, nor yet upon that day wash his head, put on new garments, or do other novelties, remembred and spoken of in the treatise before.

The fifth Chapter of this eleventh treatise, describeth the judgement of Aquarius touching the woman. And here is to be noted, that the woman born in this sign, touching the disposition of her body, shall be delicate and tender, and by force of this constellation shall have a mark in her right hand. She shall be true, faithful, constant, witty, and of a good complexion, and disposed to all goodness, specially to mercy and pity. Likewise touching her life, and manner thereof, she shall have a great disease in her eyes, and shall have two special sicknesses, whereof the chief and most dangerous, shall be when she is eight years of age. And the second she shall have (if she chance to escape the first) when she is eighty years

## Arcandam.

years old. and then shall dye according to the effect of this constellation. Also touching her good fortune, she shall abound in children: she shall be enriched with other mens goods, and shall attain to an indifferent wealth. When she is 15 years of age, Fortune shall favour her better and she shall enjoy a better state. Much evil fortune shall happen unto her in her time, and amongst others, her good name shall be blotted with infamy, & shall be defamed with the corruption of her virginity, and shall have experience of strange places, and be very odious to her enemies. Her first husband shall put her from him. She shall be hurt with four-footed beasts, or shall be very near the same. But it seemeth to me she shall passively receive hurt, or danger.

The sixth Chapter entreateth of the common and general fortune of Aquarius, which consisteth especially in tillage, and in beasts meet for tillage together, and in all beasts of great quantity, and fatness, as Asses, Mules, Hine, Oren, and such like. Likewise, fortune in buildings, in earth, in stone, in wood, in hides of beasts, especially the beasts before remembred. Furthermore, it is commonly, and for the most part fortunate in those things which be done with great labour and exercise, most part fortunate towards the West, therefore they must dispose their affairs that way. The Sunday is unfortunate for them, therefore that day let them not do any new notable work, as is said in the other Treatises.

They

## Arcandam.

They shall be vexed with long Fevers, Quotidian, and cold. According to the vertue of the constellation their time is divided into 15, so that the first 15 years going before, are good and lucky: the 15 years following are unlucky and unfortunate: and nevertheless in the god fortune of the first 15 years, the Sunne is always unfortunate: As touching the god fortune of the first 15 years, among the unfortunate days, the Tuesday and Saturday have the principal point in the god fortune: They be naturally sanguine, hot and moist, and therefore they must use to wear red and black garments.



Arcandam.  
*Pisces*, The Twelfth Celestial  
and Principal Sign.



The twelfth treatise of this book speaketh  
of the twelfth and last principal Sign of  
Heaven, called Pisces, and is divided into two  
principal parts, the head and the Tail. This  
treatise containeth five Chapters. The first  
maketh mention of the head of Pisces. The  
second

## Arcandar

second of the tail. The  
ment of Pisces for the Pale  
judgement of the Female.  
of the common fortune o  
Pale and Female, together

The first Chapter maketh  
head of Pisces, which is the  
of heaven . call Algasalar  
containeth two Stars thus l  
that is born in this Sign , sh.  
white and soft of body, and na  
ly of a white face : he shall have a  
large breask, a comely Beard, a fair forehead,  
fair eyes more black then white: he shall have  
many natural marks on his body, the which  
according to the vertue of the constellation  
ruling, he shall be naturally inclined to Mar  
tiallity and wisdom , but rather he shall be health  
ful and wise indeed. Moreover he shall have a  
natural mark upon his Elbow , or in his  
Foot , and shall paradventure lose one of his  
Members, or else it shall fail him: he shall be  
of a smiling countenance, merry, and loving  
pleasure and play , naturally inclined to a  
quity , but yet covetous , according to the  
conjector taken of his constellation. And  
though he be naturally subject to the pain of  
his head , he shall be healthful , of a sound  
wit , and of a wholesome complexion. By  
the vertue and liveliness of his complexion  
he shall live naturally threescore and ten  
years without any notable sickness , saving  
the head ake, which he shal oftentimes have

candam.

good fortune, he shall get  
possess many possessions,  
wives, and shall be trou-  
When he shall be in pub-  
puld hurt him and yet they  
art, because of their weak-  
shall surmount them, soz  
ilice shall have no power a-  
cerning his evil fortune, he  
any adversities and troubles,  
on. Yet not so, but that all

..... things in these Chapters be ge-  
eral, as touching the influence, and efficacy  
of the sign, and that they do appertain gene-  
rally to all that be born under this Sign. For  
if it chance that any be born in the third hour  
of the day, as touching the disposition of the  
body, he shall have a natural mark in his  
nostrils, and shall have long eyes. Concerning  
the disposition of his mind & wit, he shall be a  
very suspicive man, hard to believe, & therfore  
not believed. As concerning the manner of  
his living, he shall have a great sickness, and  
feruent in his nostrils, so that by the feruent-  
ness of it, he shall die where he was born. he  
shall have three grievous sicknesses. The first  
at 27 years, the second at 34. the third at 60.  
and then shall die of that sickness, if he escape  
the other two, or else be in great danger. As  
concerning his good fortune, although by the  
effect of the constellation, he should fall into a  
river, yet he shall be saved from it, and shall  
rise out of it again if he fal in, which thing be-  
longeth

## Arcandam.

longeth to his good fortune: he shall have many children: he shall be mighty and rule the lands. By the mercy of God, and the goodness of the constellation, he shall escape from all his troubles; as concerning his evil fortune, he shall fall into a river, as is aforesaid: & also into the hands of a mighty man, & into much trouble: yet notwithstanding that these things do appertain to his evil fortune they shall have good issue and end: for he shall be delivered from these vexations as afore is said. Whereof it followeth, that his fortune is evil by accident. Furthermore, because of the manner that he shall have in his nostrils, he shall be like his parents, which he shall lose according to his constellation. Which thing belongeth somewhat to his evil fortune. He shall lose some of his temporal goods which he shall have gotten with great labour, and shall wholly be spoiled of them, or of the most part of them.

The second chapter maketh mention of the tail of Pisces, which is the thirtieth and last particular sign of Heaven, called Lauten, having twenty Starrs, set and disposed in this manner. He that is born in this sign, being in the first hour of the day, shall be fair of look, having fair eyes, fair face, and fair of all his body. He shall naturally have many marks. And concerning the mind and wit he shall be

y and prudent, and amiable, his voice  
 all sounding, & liberal more towards stran-  
 gers then to his neighbours. Strangers shall  
 have much Riches of him that is thus Born.  
 He shall have three vehement sicknesses, the  
 first at twenty and eight years: the second,  
 at fifty and six: the third and last at fourscore  
 years and five months. at the second hour of  
 the fifth month he shall be a god while with-  
 out children in wedlock, yet he shall have ma-  
 ny, he shall have a charge in a strange coun-  
 try, but he shall dwell in his own native coun-  
 try: and if it chance he be born at the second  
 hour then as touching the disposition of his bo-  
 dy, he shall be marked in his breast and in his  
 finger. As concerning the disposition of his  
 mind, he shall have naturally all the signs and  
 marks that he shall have, which is born in the  
 first hour, or in another, saving the second  
 hour, for he that is born in the second hour, is  
 naturally liberal, and yet covetous. As con-  
 cerning the manner of his Life, you must say  
 of him that is born in another hour, as of the  
 other that is born in the second hour of this  
 Sign: he shall be abundant in victuals and  
 riches, he shall outlive two wives that he shall  
 marry, by whom he shall have his goods and  
 possessions; he shall be mighty and strong by  
 Sea and by Land, and shall have a Son of  
 power and might, of whom he shall see great  
 things, and shall have generation of him.  
 Some of his members shall be diminished,  
 and if he escape such a passion, he shall fall no  
 more

more into it, which thing appertaineth to his god fortune. And finally, he shall be delivered from all adversity. Touching his evil fortune, he shall lose some of his goods by violence: he shall fall into a River, whereout he shall rise again, and shall take no hurt at all. as is aforesaid, he shall come into the hands of a Puissant man, from whom he shall be delivered: he shall lose by violence much riches which he hath got, without recovery, or hope of recovery.

The third Chap. determineth of the judgement of Pisces for the Male. The man child born in this sign shall have a natural mark in his head, shoulder, or foot, and a scarr in the midst of his body, or some where else, he shall be a Player, Merri, a despiser of fortune, very hard of belief, lecherous beyond measure, and have great fancy to women, whereby he shall suffer great contumely and hindrance: he shall be furious and hasty to anger, but as he is soon angry, so shall he be soon pacified: he is naturally covetous, hardy, standing in his own conceit: friendly, unkind, a lyar, yet notwithstanding these vices, he is witty, according to his nature: avaricious, covetous, and greedy of learning, eloquent, obstinate in his learning, defending his conclusions obstinately and wittily, & though he have a small wit, yet it is ready, sharp, & prompt: such a one born thus is given to the company and love of good men, earnestly loving his friends, and willingly will venture himself for them, where-

## Arcandam.

by he shall suffer hurt and detriment: he shall have seven great sicknesses, whereof three shall be very extream, and specially the sixt, which he shall have at 34 years of age. And if he escape it he shall live eighty five years & three months, and twelve days: and then he shall die of the seventh sickness. Until 34 years of his age, he shall not be very rich nor poor, nor shall come to any honour: he shall be rich by the death of his kinsfolk: he shall get much goods by his labour, travel, & notable industry: he shall have the revenge of his enemies, and see the punishment of them. he shall marry at 24 years, and if he marry before, he shall not keep his wife long, but shall marry another: he shall be called the Father of children, and shall have many, yet he shall not have a son at the beginning. If he will remedy his evil fortunes and be delivered from them he must call earnestly upon God, desiring mercy for Jesus Christ sake, and by that means he shall be delivered. In marrying a wife, he shall be somewhat unfortunate, because it shall not be expedient for him then, but in the age of 32. years as is said: he shall be hurt by his neighbour in his goods. He shall have many suits in the law, because of his getting, and shall suffer much and divers tribulations, and specially in his youth, wherein certain things shall come lucky to pass with him. The Saturday shall be unfortunate for him therefore that day he may attempt or take in hand no new thing.

The

## Arcandam.

The fourth Chapter describeth the judgement of Pisces for the female. The maid that is born in this Sign shall have a mark in her head or face : shall be fervent and earnest ; very honest, loving the decking of her body, desiring to have brave apparel, hardy, eloquent, having a ready Tongue to speak witty, wise, pitiful, merciful, faithful, amiable, liberal, of a merry heart, she shall be tormented with the griping and fretting of the belly, pain of the stomack, with the Iomatick passion or frensie, whereby she shall have great trouble for the space of eight months ; and after that she is escaped from it, she shall live 72 years, she shall come to great honour, and have many children, and shall be called the mother of children, yet whereof she shall have some misfortune, because her first child shall be a daughter, and not a son, according to the constellation. As for the mans part, being inclined to the contrary, & surmounting the natural complexion of this maid, sometime for the meeting and certain particular causes, which may alter the complexion of the man and of the woman, and may something change it. she shall be burned and hurt with fire. And if it chance that her first child be a son, he shall not be a true male because of the opposition and inclination of the mother, whereof I have already spoken. At 25 years of age, she shall have suit with her father or mother, or against them both, if they live. The Saturday shall be contrary to her

ver a yd unlucky, therefore that day he may not begin any notable work.

he fiftch chapter reciteth the common fortune of Places. They that be born in this signe have their fortune in art of a handicrafts man, and in merchandise of cloath; if they be fair, also in metals, and in merchandise of flesh, and namely in merchandise of Corn, as Wheat and Barley, and moreover in Divinity and the Civil law and shall be subject to hot sicknesses, and burning, as to Fevers, fretting of the belly, person especially at the years of 44 and 68. They shall have three lucky days in the week, Sunday, Thursday, and Friday. The Tuesday & Saturday unlucky, the Wednesday and Sunday indifferent; Furthermore they have six good years, and six bad. They have their fortune towards the South, therefore they must dispose their dooz, bed, and such affairs that way, that be chafierick, whereby they be bald; and they must use gray apparel or black, and not green, white, or blew. Beside that which is written in the prologue set before the treatise here expressed by Chapters. You must number and reckon this letter **A** among the numeral letters that signifie the number, & it is as much as two being compounded, and made twice in the letter **A**.

Now to find the total or Principal Signs, you must divide the number by 12. Of a thousand there remaineth the number of four.

Of 900  
for Of 800  
sign Of 700  
name Of 600  
air, Of 500  
esh, Of 400  
as Of 300  
ibi- Of 200  
to Of 180  
ret- Of 160

0 Of 140  
8 Of 120  
4 Of 100  
0 Of 80  
8 Of 60  
4 Of 50  
0 Of 40  
8 Of 30  
0 Of 20

8 8  
8 8  
4 4  
0 0  
2 2  
4 4  
6 6  
8 8

ars. The number that commeth of the letters of  
ky, number, must be divided by 30 for to find the  
nd particular sign of the child that is born, be-  
ky, cause there be 12 particular signs, and be-  
t; cause of the tail of Virgo, which is divided  
nd into two parts, whereof followeth the division  
be of number by 30.

Of 1000, remain	10.	Of 400	10
Of 900	2	Of 300	0
Of 800	2	Of 200	20
Of 700	10	Of 130	0
Of 600	0	Of 160	13
Of 500	20	Of 140	20
Of 120	0	Of 60	0
Of 100	10	Of 50	20
Of 80	20	Of 40	10

Furthermore you must note that the num-  
ber which commeth of the numeral letters of  
the name of the child, and of his mother, must  
be divided by 29. whereof the division fol-  
loineth.

# Arcandam.

Df 1000.	remain 14.	Df 50
Df 90	1	Df 40
Df 80	17	Df 30
Df 70	4	Df 20
Df 60	2	Df 16
Df 14	24	Df 50
Df 12	4	Df 40
Df 100	13	Df 30
Df 80	22	Df 18
Df 60	2	

The numeral Letters, Signifying the number.

I	one	L	fifty
II	two	C	a hundred
III	five	D	five hundred
IV	ten	M	a thousand

Some men will admit N for a Signifying Letter of two among the other seven; yet there be certain names wherein this Letter may serve instead of other Letters.

FINIS.

Now

Now for as much as the manners of  
the mind, do follow the tempera-  
ture of the Body, I have thought  
it meet and convenient, to add  
here some signs of Physi-  
ognomy, according to  
the Quantity or  
quality of some  
parts of the  
Body.

---

## PHYSIOGNOMY.

# Physiognomy.

## Signs.

The head.	Great	Of
	Very small	fo
	Mean	of
	Sharp-pointed like a Sugar Loaf	An
	With hair right upward	fe
The fore-head.	With hair right down Ward	Si
	With hair much curled	Fe
	With hair curled at the end.	Di
	Very small	P
	Round	O
The ears.	Long	F
	Square	C
	Without wrinkles	A
	Round and wrinkled	H
	Hanging over the eyes.	S
The eyes.	High and lofty	A
	Small	J
	Great	E
	Black and hanging	R
	Mean	G
The eyes.	Joined together	J
	Separated much	S
	Fine and soft	E
	Thin and hard	R
	Thick hanging downward.	G
The eyes.	The eye-brows somewhat red	A
	Wavy and shining	J
	Very weeping	S
	Running.	E
	Wavy and shining	R

# Of the Body Humane.

## Nature.

Of a dull wit,	Asses
Fools,	
Of a good wit,	Natural
Shamefast,	Waunter
Fearful,	Passion
Simple,	
Fearful, evil,	Ethiopians
Of good courage.	Lions
Hard to be taught,	Dogs
Of a dull wit,	Asses
Flatterers,	Dogs
Couragious,	Lions
Adulterers,	Passion
Hardy,	Lions
Sad.	Passion
Liberal,	Lions
Jesters,	Apes
Dull,	Asses
Foolish,	Asses
Of good wit,	Natural
Sad.	
Fools,	Dogs
Couragious,	Lions
Vincedantly,	Dogs
Fools.	
Shamefast,	Passion
Merry,	Good manners
Drunkards,	Passion
Sleepy.	Passion
	Merry

# Physiognomy.

## Signs.

	Very little
	Very great
	Mean
	Far into the head
	But a little into the head
	Bolt out of the head
	Somewhat great & not far inward
The eyes.	Oft winking
	Red
	Very black
	Blew
	Black, yellowish
	Cholerick
	Sparklink
	Of many colours
	Bright and clear.

---

The nose.	Round, blunt, and great,
	Like a Hawks-bill
	With great ends
	Sharp at the end
	Flat in the midst
	Wide and open
	Black.

---

The face.	Very black
	Very white
	Somewhat brown
	Alberne
	Freckled, red inflamed

Faint

# Of the Body Humane.

## Nature.

Faint-hearted,	Apes
Slow,	Drem
Of a good disposition,	Natural
Malicious,	Apes
Courageous,	Lions
Fools,	Asses
Meek and gentle,	Drem
Fearful,	Passion
Angry,	Passion
Fearful,	
Of a good stomack,	Goats
Furious,	Dogs
Merry, shameless,	Fools
Fearful,	Cocks
Lecherous,	
Courageous,	Lions
Courageous,	Eagles
Covetous,	Drem
Angry,	Dogs
Lecherous,	Bucks
Angry,	Passion
Fearful,	Ethiopians
Fearful,	
Strong,	Women
Of a good heart,	Meanness
Subtile,	Lions
Witty, angry, strong.	Foxes
	Passion

# Physiognomy.

## Signs.

Sharp pointed,  
With a rough nod,  
Long,  
Slender and small,  
Fleshy,  
Short,  
Lean,  
The back bone hairy.

---

The neck  
The grinders coupled,  
Short and great.

---

The hands.  
Nails large and white,  
Narrow and long,  
Oblique or awry,  
Small.

---

Breast.  
With hair,  
Without hair,  
Ample and large.

---

Navel.  
Face from the breast,  
Equal diameter.

---

The place about the  
privy  
members.  
Full of bones or sharp,  
Fleshy and fat.

---

Branch.  
Full of sinews,  
Fleshy.

---

Thigh,  
Full of sinews and thick,  
Full of sinews and small,  
Great and evil fashioned.

Nature

# Of the Body Humane.

## Nature.

Faithful,	Dogs
Liberal,	Lions
Fearful eaters,	
Weak,	Women
Angry,	Boars
Deceitful,	Wolves
Courageous,	Lions
Unshamefast.	Brut beasts

Uncleanly	Hogs
Rash and cruel,	
Manly,	
Cruel,	
Impudent,	
Crafty and subtle.	

Inconstant,	Birds
Shameless,	Women
Strong,	Lions

Gutton,
Praise-worthy.

Strong,	Male
Weak and delicate.	Female

Strong.
Lecherous.
Unshamefast.

# Physiognomy.

## Signs.

Leggs.

Full of sinews and evil fashioned,  
Fleshy and well formed.

Feet.

Full of sinews, and equal proportioned,  
Narrow and small. (tioned,  
With crooked nails,  
With right nails.

Body.

Very small,  
Very great,  
Mean,  
Evil proportioned,  
Well compassed,  
Of a light flesh,  
Of a soft flesh,  
Of a hard flesh.

Moving.

Light,  
Slow,  
Heavy.

Voice.

Strong,  
Grave, ending sharply,  
Soft, and slow,  
Grave and moderate,  
Sharp and strong.

# Of the Body humane.

## Nature.

Strong,  
Weak and tender.

Male  
Female

Unshamefast, ravenous, greedy,  
Commendable, Natural,  
Witty, Sharp,  
Slow,  
Wise,  
Strong,  
Wise,  
Forgetful,  
Dull and heavy of spirit.

Unconstant,  
Of a gross wit,  
Grave, courageous.

Birds

Grave, injurious,  
Fearful, eager, and fierce,  
Gentle,  
Strong,  
Angry.

Dren  
Sheep  
Dogs  
Goats

F I N L

## Physiognomy.

### Signs.

Leggs.

Full of sinewes and evil fashioned,  
Fleshy and well formed.

Feet.

Full of sinewes, and equal proportioned,  
Narrow and small. (tioned,  
With crooked nails,  
With right nails.

Body.

Very small,  
Very great,  
Meane,  
Evil proportioned,  
Well compassed,  
Of a light flesh,  
Of a soft flesh,  
Of a hard flesh.

Moving.

Light,  
Slow,  
Heavy.

Voice.

Strong,  
Grave, ending sharply,  
Soft, and slow,  
Grave and moderate,  
Sharp and strong.

# Of the Body humane.

## Nature.

Strong,  
Weak and tender.

Pale  
Female

Unshamefast, ravenous, greedy,  
Commendable, natural,  
Witty, sharp,  
Slow,  
Wise,  
Strong,  
Wise,  
Forgetful,  
Dull and heavy of spirit.

Unconstant,  
Of a gross wit,  
Grave, courageous.

Birds

Grave, injurious,  
Fearful, eager, and fierce,  
Gentle,  
Strong,  
Angry.

Dren  
Sheep  
Dogs  
Goats

F I N L

## Physiognomy.

HERE by the Nature you must understand the inclination and natural Complexion which specially we may conjecture by the colour of the body. For naturally black men are fearful as the Ethiopians be : white men be also timorous and fearful : and they that be of a mean colour black and white, be strong and bold. They that be yellow of the colour of gold, be courageous as Lions. And if they be yellow, they be malicious as Foxes. They that be somewhat pale and dark coloured, be fearful and this is referred to the perturbation, and that commeth of fear. They that be very pale, and almost green for paleness be cold, and therefore they are unapt to moving, slow and negligent to work. They that be of sanguine colour, and somewhat red, are nimble and ready to work. They that be of a fiery and inflamed colour, become out of their wits, and be like madmen, when they be too much chafed. So you must conjecture of other colours that take part of the aforesaid. They that desire to see many other sights and tokens of the natural inclination, must have recourse unto the little book of Aritote, intituled of the Physiognomy : and to the works of Galen, specially to his little book, where he saith that the manners of the mind do follow the temperaſore of the body: Furthermore, you may note, that we have four humours, which Galen calleth the elements, of living things that have blood, to wit, blood, slegm, choler, and melancholly humour. The blood

## Of the Body humane.

is bath, moist, and sweet. The spittle called flegm, is cold moist, and without quality, as the water is; if it be not deprived: the choler or flegmatis, is hot dry, and bitter. The melancholy humor, is cold dry, bitter, and earthly: the blood nourisheth, the flegme helpeth the moving of the joints: the choler cleanseth and maketh clean the flegmatick excrements of bowels, and provoketh the power or strength excretive: the melancholick humore helpeth the belly in his actions. For because it is eager, and bitter, it containeth, and presseth the mouth of the ventricle or belly called the stomach, and maketh it embrase or retain the meat until the digestion be made: the blood maketh men moderate, meiry, pleasant, fair and of a ruddy colour, which be called sanguine men. The flegm maketh men slothful, sluggish, negligent, ozoynie, faint, and soon to have gray hairs: The choler maketh them angry, prompt of wit, nimble, inconstant, lean, and of a quick digestion: the melancholick humor, which is as it were the substance, the bottom and lees of the blood, maketh men rude, churlish, careful sav, avaritious, deceivers, traitors, enemies, fearful, weak hearted, and dreaming, and imagining evil things: vexed with the trouble of the mind, as though they were haunted with a malignant spirit. These humours then may be referred unto the Physiognomy; for by them a man may know the natural inclination of men; You may also refer thereunto temp-.

ature of age. For the puerility of Child-hod, which is from the birth unto 15 years or therabout is hot and moist. The adolescence or youth which endureth until 25 years, is of a good and mean temperature. The youth or flourishing age of mans state, which endureth till 35 years, is of hot and dry temperature. The fourth age is the first part of old age, which endureth till 49 years, & then men begin to wax colde and dry and like unto a plant that dryeth up and withereth, and they be called in Latin Senes. The second part of old age endureth until the end of life, and then men be called in Latin Seniores. And this age also is divided into two or three degrees, they that be in the first degree, have yet their green old age, which yet may handle & execute evil matters. They be of a second degree, which draw themselves by little from the said affairs, because of their weakness. They of the third degree are most in extream feebleness. If you desire to know any more of the sign of Physiognomy, you shall find them by diligent and earnest reading of Authors.

The

The prediction of the manners and natures of men by considering of their Face and other parts of the body.

• Of the judgement of the head.

**S**eing that the head is the part that is seen most of all the parts of mans body & Hypo-  
cates in his sixth book of com-  
mon Sicknes, not without  
cause sheweth how to judge  
of the whole body by the consideration of the  
head, for that which is either greater or lesser  
then it ought to be, is always faulty, and not  
good, that they that have this fault or lack,  
have all these things that do evidently apper-  
tain to the faulty and hurted minds. And now  
even as the head that is little, is never with-  
out fault: so that which is great is not alto-  
gether perfect and good, but sometimes good,  
and sometimes evil. It is also a plain sign  
of goodness and wickednes. But the best fa-  
shion is a round head, and somewhat low on  
both sides, as if you should imagine a very  
round Sphere of Mar to be somewhat low  
on every side. The best form then, and  
shape of an head, is that which is meanly  
great, and hath a comely convenient round-  
ness, which appeareth before and behind  
somewhat low.

The pinc. pal cause why the head is little, is  
the

## Phyliognomy.

the lack of matter & substance. And the cause of the greatness of it, is the abundance, and superfluity and substance of the seed of man. But if that there be little matter with the force of the first formative vertue, it shall be of a good form, and shape, and less evil, for as much as in the creature, the naughtiness of the fashion is joyned with the smallness of the head. The brain followeth the form, and fashion of the scull: for if the skull be corrupt, the brain shall also be corrupt. The head of a man hath more brain proportionably then all other beasts. The male hath more brain then the female. The head of man hath more joinings then all other thing; and the male more then the female. And a well fashioned is like a Gallet, whereof the fore part and hinder part be lofty and high. The form and fashion of the mean ventricle must be a little presser together, and the cogitative is the more noble. - If the form before be low the man hath no judgment, and if the hinder part be low, he hath no memory, and hath a weakness of moving his members, and consequently of his body; for by the force of his Brain is declared the force of the neck and sinewes; and also the hidanness of the shoulders and of the breast and parts of the sides Hypochondri, which be joined to the liver and lungs. The head that is of a reasonable fashion augmenteth the wit and vertue, and declarereth a magnificence in the man: but when it is evil fashioned, it betokeneth and sheweth the contrary.

The

# Of the Body humane.

## The Judgement of the Head.

They that have a great head, and yet not out of measure, are commonly fair, and well conditioned: they that have a great head out of measure be fools, idiots, and dull heades: when the head is great proportioned to the body, and specially to the neck, so that the neck be strong, and meanly great, with the sinewes great and strong, it is a very good sign. The head fashioned like a sugar loaf, declareth the man to be past shame, a devourer, bold, and rash. which thing commeth of the drynesse of the Braine. It is another thing when the head is great, and the other members are not great accordingly. The head is of a good fashion, when the ventricle before is also of a good fashion and moist enough. For the taking of the kinds commeth of the moisture and the retaining commeth of drynes in the part behind. The head with a mean ventricle somewhat pressed together about the sides, declare the ventricles cogitative to be ready to comprehend and devise that which is to be comprehended, and that because of the unity of the Spirits that are in that place. - The head round signifieth nobility, unstableness, forgetfulness, small discretion, and little wisdom in the man, for sometimes the moving of the spirits stayeth. - The little head necessarily sheweth an ill sign for as much as it soon falleth into a sickness, because that in it their

## Phynognomy.

is very little Brain - and the ventricles narrow, wherein the spirits too straitly kept do not their office, for they are oppressed, inflamed and choaked up, wherefore they imagine not well, they dispose nothing well, they have no memory. Such men are commonly soon angry, and are fearful, and keep their anger long by reason of the great drought and hot temperature of Brain. They take in hand false matters, they speak ill, and have a double tongue. - The long head without measure having the organs awry and not right, noteth unshamefastness and folly. The head low and flat betokeneth insolency, and dissoluteness. - The head high before betokeneth pride. - The head that hath as it were a hollow hole behind, and is low and hollow, declareth the man to be subject to anger and deceit. - The great head, with a large forehead, and face like a Gyant, is a sign of a slow man, gentle, strong, and not easie to be taught. When the head is right, and almost flat in the midost, and of a mean greatness, it sheweth the man to have a great wit, and to be courageous. If the head be in fore points of a good measure, it is a sign of a great wit, and the man is sharp and liberal. We do mean the head not too great nor small, but according to the quantity and measure of the Body. -

The

Of the Body humane.  
The judgement of the Body, by  
the Colour. —

Blackness in a man like a glistering Horn  
is a token of aduision, as well in the me-  
bers as in the hair. A black colour sheweth  
the man to be of a small courage in feats of  
warr, fearful and crafty, and is to be compa-  
red to them that dwell in the South part. A  
green colour, dark or black, declareth the  
man ready and prompt to anger. Men that  
are very red, or red-headed in colour, are  
subtile and crafty: As the common saying a-  
mong the French men is, l'ay veu bien pude-  
petites gen humbles. & ruf aux fideles: that is  
to say, I have seen few little men humble or  
lowly; and few red-headed men faithful and  
true. They that have a pale and dead face,  
and yet a red fore-head, & low eyes, are al-  
together shamefast. And to them you may at-  
tribute passion. The white colour and some-  
what rudy, signifieth the man very strong  
and couragious, such are the Northern men.  
The colour that is very white, sheweth the  
man to be contrary to vertue. A pale colour,  
signifieth the man to be without courage in  
deeds of warr, feareful, and a turner of his  
back if sickness be not the cause of his pale-  
ness. When a brown colour is mixed with  
a pale, it declareth the man to be a blab of his  
tongue, and a prater, soon angry, and a spea-  
ker without any temperature. This colour

## Physiognomy.

tendeth to an extream folly. They that be but little, red and freckled and have quivering & moving lips, and wide nostrils, be commonly courageous, and ready to wrath and anger, and to them also is passion attributed: a mean red colour noteth a mean and pregnant wit and understanding. They that be of a fiery colour or very neer, keep their anger long, and are hard to pacifie or to be ruled when they are angry. When the veins of the brain and of the temples be seen, and the eyes, be sanguine, it is a sign, that the man is subject to vehement wrath, and that sometime he is foolish and out of his wits. When the face is red, it is a sign of shame and drunkenness, you shall then know his colour by the sign of the eyes.

### The Judgement of the hair by the substance.

The Hair smooched and thick betokeneth meekness, cold and moisture. The further that the brain is from heat the more hairy is the head. The heat of a man that goeth to the upper parts pierceth through from all parts, goeth through the skin of the head, and maketh a humour to come out of the holes that it maketh and the finest part of the humour vanisheth away, but the grosser remaineth within and is turned into Hair. Which is harder then the skin, and that by the meener of the outward, cold, and the Hair is as big

## Of the Body humane.

big as the pore or hole, and as long as the violence and force of thrusting it out is great. When the hair commeth out slowly, it is a sign of a moist complexion, and not sanguine. If they come apace, the body shall incline rather to drynes then to moisture. And when heat and drought do forn together, the hair commeth out the sooner, and therewithal grosser. The multitude of hairs declarereth a hot man, and the grossenes of them sheweth them to be full of fumosity. And therefore that happeneth more in young men, then in young children, for in children the substance is more vaporous then moist: but in young men it is contrary, wherefore contraries follow their contraries: Abundance of hairs in young children shew the complexion that increaseth and augmenteth to tend to melancholiness. The curling of the hair signifieth heat and drynes, and commeth of the crookednes of the pores. The hairs that be right up in the head, and the hair also that standeth upright in the rest of the body, betoken fearfulness in the man. The hairs right or thick, declare the man to be cruel, and when they be rare, they shew him to be a deceiver, and if they be curled and turned upward, it is a sign of hot complexion. And if they be fast together appearing on the forehead, they declare a mighty courage and brutal, as the courage of Bears. The hairs pressed down, and couching together on the middle of the forehead, rising together on the top of the head:

## Physiognomy.

shew the Man to be hot and without knowledge of honesty. The hairs that be thin, slender and few in number, besides the temples, declare that man to be cold and without force: the reason is, that in the place are great Arteries, and the place ought naturally to be hot, and to have abundance of hairs, forasmuch as the generation and growing of hairs commeth of heat: therefore when the hair is thin and slender in that place, there is lack of heat, and this ought to be ascribed to women: for they never have abundance of hair in that place. The hair thin and hard beside the Temples, declare the Man to be cold and fearful: and when they be thick in the same place, and beside the Ears, it is a sign of heat and whordome. And if they be there stably black, or yellow, they signifie a violent mind or courage. If they be gross and somewhat whiter, it is a sign that the Man shall be indeable, whom men shall not rule nor tame. The abundance of gross hairs and prest down, with abundance of hairs in the rest of the body, do shew in an infant melancholiness to come that is to say, he shall fall into a fury of Folly. When hairs grow in a Man that is already aged, it is a token of great aduision by nature, the which engendereth folly, & privation of wit and sense. Women are never bald, for their nature is like the nature of infants or children. Old men also never war bald, for they be almost of the nature of women. The hairs that are made curled by

fouches

## Of the Body Humane.

touching like unto the wrinkling of Pepper, do signifie weakness, in the vertue digestive, and age comeing hastily on.

## The judgement of the Colour of the Hair.

The signification of the colour of the Hair, is not verified for the most part but in temperate Climates, ye a man may judge thereof something in every Climate, in making comparison of men of the Climate unto others, as to the Flemming and Ethiopians. For the Ethiopians be black, and their hair is curled and extream. Yet therefore their complexion shall not be hot, but this heat and curling of hair cometh of an outward heat: for they be rather cold, soasmuch as the heat goeth out by vapours. But Flemings which dwell in cold regions, are white & have their Hair somewhat of a yellow colour, flat and plain. And yet for all that we may not say that generally they be cold, but rather that their complexion is very hot, for the heat is within them as it cometh to pass in Winter, &c. A white colour signifieth either a vehement cold, as it appeareth in old men that have white hairs, or else a great dryness, as it happeneth in this vegetative when they do dry up: the which for their blackness and greenness turns into whiteness. And that never happeneth unto men but at end of sicknesses drying up.

## Phyliognomy.

Hairs have four principal colours, to wit, black, red, aubern, white or gray: the regions and air do something in the opperation of the hairs: the whiteness of hairs cometh by want of natural heat, or by rotten regime, and is a sign sometime of wanton manners, and conditions: the black hair cometh of superabundant colour adust, or of blood adust. Red hair signifieth heat, which is not adust, for they be of a diminished heat: the hairs that be very red, declare the man to be a crafty deceiver, deprived of wit, cholerick, full of wrath, and furious without reason: the hairs that be of a chesnut colour, declare the man to be upright, just, well beloved of men. Golden hair, that is to say, yellow hair, or of the colour of gold, comes of cold diminished: The aubern coloured or yellow hair, hold something of cold, and the heat is dead in the moist, and this is referred unto Infants. The People of the North, notwithstanding have their heat because of their Region. And therefore this must be noted, for such things do many times receive the judgers of the Phisiognomy. The blackness of hairs, which is like a bright horn, with some roughness, and crookedness, declare the heat of the complexion: but the hairs that are only black, signifie fearfulness, and covetousness: The colour that is as it were bright glistering horn, is like to the nature of Mars. Nevertheless, the hairs be not gross, but fine of the humours, and are made black with a great heat.

## Of the Body Humane.

heat. which thing appeareth in bread toasted upon coales, because the moisture is gone. But when the rest of the body is too hairy, then Mars and Saturn do employ their forces, and such men are commonly Theives and Robbers: and when they have their breast only hairy, it is a sign of heat and great courage. When all the body is covered with hair, it is rather a sign of the courage of a fourfooted beast then of a man. When the nod of the neck is covered with hair even from the head, it is a sign of strength, and of courage, and in that the man is like unto the Lion.

## The Judgement of the forehead.

The face of the only part where the man only becometh. They that have a great Fore-head are commonly slothful: and they are compared to Dren: they that have a broad forehead, commonly change their minds, and if that it be very great, they be fools, & of little discretion, and of rude wit. Understand, take this broadness with the just quantity of the length & largenes. They that have a round Fore-head are subject to wrath & anger, specially if their forehead be open and plain. And they be also insensible, like unto asses. They that have a little Fore head and narrow, be fools and dolts, not easily to be taught, slovens, and devourers like Swine. They that have a meetly long fore-head, have good wits, and easie to be taught. but vehement as dogs.

## Phisiognomy.

be: they that have square Fore-heads, and of a mean greatness, formal to the Head, are ver-  
suous, wise, and courageous like Lyons. They  
that have a plain and flat Fore-head, & with-  
out wrinkle, will not bow, and be without  
wit, contumelious, and much subject to an-  
ger, obstinate, and full of contention. They  
that have a long and stretched out Fore-head,  
be flatterers, such have their part of passions.  
They that have a dark & covered Fore-head,  
be audacious & terrible: A low Fore-head and  
obscure, maketh a man ready to weep, and  
in that he followeth the Peacocks. The Fore-  
head that is great, hath ever much gross flesh;  
and contrary the little Fore-head, hath fine  
and thin flesh: The little Fore-head, and fine-  
ness of the skin, betokeneth a fine Wit, and  
wabering. Now then the spirit or wit is a  
fine body engendered of the vapours of the  
blood, and the spirit or wit beareth the ver-  
tues of the Soul to the spiritual members, and  
therfore where there be gross humours, there  
a good wit cannot be. When a Fore-head is  
too much wrinkled, it is a sign of a man  
without shame, and this wrinkling cometh  
of too much moisture, although that some-  
time it doth proceed of drith, and sometime  
if the same be not in all the Fore-head, it de-  
clareth the man to be full of anger, and very  
subject to anger, and keepeth long his hatred  
without cause. They that have a short Fore-  
head, the temples and cheeks flat, pressed  
down, and larg Jaw-bones, are subject to  
the

## Of the Body Humane.

the Disease called the Kings Evil. They that have as it were a little Cloud on the top of their Nose, or in the middle, or narrow are angry men, as Bulls and Lyons, a high Fore-head, larg and long, signifieth increase of goods. A low Fore-head is no sign of a manly man. The Fore-head that is somewhat swelling up about the Temples with a grossness of the flesh, with the Jaws also full of flesh, declareth a great courage, anger, pride, and gross understanding.

### The Judgement of the Eye-brows.

The Eye-brows are planted in the joyniture of the bones, and therefore they grow in many when they be old. The Eye-brows thick with abundance of hair joyned to the beginning of the Nose, do signifie a great aduision, and such men are of an evil nature. If the eye-brows that be high upward, do descend to the beginning of the Nose, and above are rising to the Temples, it is a sign that heat and drought do rule, and such men are crafty and malefactors. If the Eye-brows descend downward on the side of the Nose, & rising upward on the side of the Temples, they declare men to be without shame and dull, and that because of a furious heat. The Eye-brows thin and of a competent greatness, declare the temperature and goodness of the humours, and they that have them so, are great of wit. The Eye-brows long, shew the Man to be arrogant.

## Physiognomy.

Without shame, but when they be long with much hair, they signifie the man to think and to have his mind upon great things. The Eye-brows which descends downward on the side of the Nose, and raised upward on the side of the temple, and hanging downwards on both sides declare the man to be without shame, envious, foolish, insatiable, and like unto Hogs. The Eye-brows which descend crooked on the side of the Nose, declare the Man to be witty in naughty things, and when they be crooked on the out side of the Eye, they signifie the Man to be recreative and merry. If the eye-brows be right as though they were drawn with a line and long, it is a sign of an evil mind, weake and feminine, and as wemens minds. When the Eye-brows come together, they shew the Man to be very pensive, and not very wise. Hanging Eye-brows and falling down upon the Eyes, declare Envy, but if they be crooked, they signifie a small memory. The Eye-brows thin, meet or measured by the Diameter, and great, betokeneth a good wit.

## The Judgement of the Eye-lids.

The eye-lids are set about the great coverings of the small veins, by a gross vapour. The fineness of the skin declarereth the substance of the matter, that is to say, of the humours. And that Choler hath the dominion, they that have such Haire, be malicious and

## Of the Body Humane.

and vicious, unto whome you may also ascribe the other passions of Choler. And when that place is very fleshy, (as the Eyes of Owls) it is a sign of fraud and guile: the eye-lid high above, seeming fuller then it is, and declining a little above the eye, declareth the sight not to be as the common sight of men, and too much fixed ~~and~~ set upon one thing. But if the said Eye-lid tend downward, it is a sign that the Man is full of fat, and namely when it is red round about, it is a sign that man is a drun-kard and riotous, which thing I have tryed in many which did haunt Taverns. The reason is, that such a disposition of the eye-lid signifieth weakness of the eyes, and consequently of the brain. Wherefore they that have them so, fear oftentimes the wine. If they be thin and fine downward, so that the white be covered, it is a sign of drynes of humours. And if that happen in any sharp passion, it is a sign of death. When hair of the Eye-lids is crooked downward, or naturally turned, or wreathed at one side, it is a sign of wrong & subtily. They that have very great or gross eye-lids, see farthest off, for they preserv ther sight with heat & from outward cold, when the corners of the eyes be broad, it bokeneth disease in the eyes. If they have any fleshy appearance, they signifie drunkenness, and specially when the eyes be apparent and clear. The eye-lids above the eyes, which cover them beneath, signifie long life. They that wag or remove often their eye-lids be fearful.

## Phyliognomy.

and without god sence. The Eye-lids thin, signifieth health, and declare the thought of the man to be nigh unto god.

## The Judgement of the Eyes.

The complexion of the Eyes is moist, and they be made with seven lids, which are called in Latine, Tuncæ oculorum, with three humours: the passions of the mind be declared specially by the Eyes, as Tribulation, Mirth, Love, Hatred, and other.

The eyes have four principal colours, black, somewhat white, changeable and tauny: The form of the Eyes that be round, are the most wavering and rouling, they be the most perfect and uncorrupt, because there is no squareness in them. The Eyes that have corners are most filled with superfluity in the same. The great Eyes betokeneth fearfulness and weakness, for their grossness cometh of a great abundance of moisture in the Brain, wherein there is a certain coldness, which is spread amongst the members, & quencheth the blood: wheretoze even as the spirit of the blood maketh the man bold, so the complexion, that is cold and moist, maketh him fearful. The Eyes that are bolt forward, declare folly in the man: broad Eyes tending to the largeness of the body, and like to Hogs eyes, declare a moisture of the body. They that have their Eyes appertaining outward and lofty, see not very well: for their Eyes be far off from their foun-

## Of the Body Humane.

fountain, which is the Brain. And such men are commonly great bablers and praters. The hollow Eyes far in the head have a sharper sight then the other. The rouling or waging of the Eyes cometh of heat, and betokeneth Wrath, Lechery, and Boldness. When the Eyes move deformedly, so that now they run, and now they stand still, it is a sign of great malice, and that such men are full of ill cogitations. They that remove their Eyes swiftly with a sharp sight, be Theives and full of deceit, Such Men have subtile wit, but it is readier to evil then good; a steadfast look cometh of too great and steadfast Cogitations, and often times of a desire they have to deceive. They that have a look like women, are whoozemasters and without shame: for that disposition cometh unto them by such a complexion as women have. When a man looketh as though he were a child, so that his face and eyes be always smiling, it is a sign that he shall be of a long and merry life. Merry and laughing eyes, with the rest of the face, betokeneth flattery, lechery, and backbiting: the eyes that be as it were yellow, signifieth cruelty, & deceit, as it appeareth well enough in Bawds and Murtherers: this colour cometh of a choler raigning, and adust. Little eyes signifie malice, folly and weakness in a man. The hollownes of the eyes cometh of a dryth which dryeth up the Muscles and Ligaments, whereof ensueth a contradiction in the inward parts, and that the man becometh

## Phisiognomy.

eth brainless. The Eyes that are of divers colours and dim in the ball of them, betoken foolishnes. The bolting out of the Eyes doth represent divers objects, whereby it cometh to passe, that the man is confused with diversity of objects, going about to behold them altogether. The eyes that tend upward signifie godness, but if they be red and great, looking upward they signifie wickednes. And it cometh of the weakness of the brain, which is very moist and not temperate: the elevation of the Eyes cometh by accident, for the cause of it is too much heat, the sign whereof is the red colour, whereof cometh the perturbation of the reasonable soul, as we see in the great anger of men. The extention of the Eyes, and of the Face, shew the malice of the Man: because that heat and drynes be the causes thereof. And the hot soul bringeth commonly some evil sign. The eyes that be as it were his in the head, see farther off then others, and signifie suspicion, malice, anger, and naughty conditions, they declare the man to have a great memory, and specially of injuries: and audacious, cruel, full of craft, a lyar, vicious a whoremonger, &c. When the eys are now shut, now open, and by and by stand still, such men have not yet committed any crimes, but they have them in their hearte. The eyes have diversities of colours, because they be Diaphanes and of a rare substance and fine, and therefore the spirits of the sight shew their qualities in the eye. As a woman that hath

## Of the Body Humane.

her flowers spotteth the looking-glass, & mar-  
reth Children in the Cradle, and sometime  
hurteth whole and sound eyes. When there  
be many apparent spots in the ball of the eye,  
it is a sign of naughtiness & yet shall that spot-  
ted eye be worse if it be of divers colours. And  
the greater the variety is, the greater is the  
heat. Forasmuch as the spots be divers, the  
adustion of the spirit raised up is greater,  
whereof cometh the diversity of manners, and  
the multitude of vices. And of this great vari-  
ety the honest and commendable judgement is  
corrupted: the eyes that be red as coles, signi-  
fie wickednes & obstinacy. For by the colour  
of fire is signified great choler: they that have  
mean eyes inclining toward the colour of the  
sky, or somewhat black, have a sharp and pier-  
cing understanding, and be faithfull and cour-  
teous, Almansor saith, that the best and most  
commendable colour of the eyes is between  
black and changeable, if they be not full of  
beams, or if there be any redness or yellow-  
ness in them, thdse eyes declare discretion &  
understanding: his reason is, because they be  
without choler or melancholly adust, the co-  
lour of the eyes, gray & black, specially where  
be no spots, in cause of moist humours & tem-  
perate, without adustion, whercof followeth  
the spirit like unto the nature: & of this spirit  
cometh the understanding & speculation: the  
divers coloured, is made of a more clear visi-  
ble spirit, therefore such men are well born &  
great seekers of knowledge, & science, the wor-  
ser

## Physiognomy.

ser eyes have their spots, or black red, or of  
some other colour ; and they that have such  
eyes are worse then all other, and more to be  
reproved : the changable, great, any of Al-  
berr colour, if they have little red spots very  
dusty, signifie the Man to be troubled in his  
mind, and vicious. but yet bold and witty.  
When there be little red spots in the Eyes,  
and turn more to black then red, so that they  
seem black, it is a sign of a noble Heart, just,  
good, and witty: the Eyes that have little spots  
altogether red, and yet not round, but square,  
shining like fire within, and underneath, and  
that there be others beside them, that be pale,  
and other blood colour, and that the Circles  
which close in the ball of the eye be sanguine,  
and that the eye-lids and the ball do remove  
and wag much, it is a sign of a cruel heart,  
more then a man would think : and the reder  
these little spots be, and the smaller, so much  
the more do they shew great anger and  
wickedness in the man : the red spots that be  
greater, and dark, diminish those great vices:  
but they take them not away altogether ; the  
black spots or sanguine in the black ball of the  
eye or brown do signifie mallice, or poysoning  
it noteth that as much as the colours are more  
vehement, the mo<sup>r</sup> efficacy they have. Yet  
there be some like the Rainbow, the which  
if they be dry, declare great lack of Wit:  
but if they be very moist, then they do signifie  
magnificence and wisdom: but yet also with  
wrath and most infamous whoredom. If the  
ball

## Of the Body Humane.

ball of the eye be very black, and closed in with the foresaid yellow colour, or if it seem like gill (as the Physitians say) it betokeneth the bloody slur in the nether parts.

The great eyes, and long eye-brows, betokeneth short life: they that have in their eyes a blackish white, are commonly great personages, and live in great honour: the wavering and moving eyes and sharp, signifieth theft, which is attributed to Hawks: the dry eyes and full of veins, betoken privation of wit to come, or present: the Eyes compassed about with dim darkness declare that the man is seasoned with evil doctrine, and that he is unfaithful & temperate: but when they shine much, & be without spot, it is a token of godness: When the Eyes shine very much, and are brown, and sanguine, it is a sign of rashness and privation of wit: but if they be well proportioned, they betoken good stay of the wit: the colour of the Eyes mean, between black and changeable, is commendable above all other sorts afore said, if they be not full of beams or streaks, either yellow or red: If the eyes be great and very clear, and clean, they signifie Justice, docility, providence, and god advertisement. If they be eminent, red and small, it shall be a sign of the thought and tongue untruly, and of an unconstant mind. Trembling Eyes, and broken, betoken a man without shame, unfaithful and unjust. When the Eyes have a competent greatness, and be very bright it is

## Phyliognomy.

is a sign of magnanimity, and that the Man enterpriseth great things, & bringeth to pass great matters. Sometime it is a sign of anger, and that the man is given to wine, that he is a thief, and covetous beyond measure. When the eyes be great and smiling, it is a sign of a dull man, lecherous, and that foreseeth not what shall come after. Hollow eyes and smiling as it were lying in wait, to spy specially if the Cheeks, the Eye-brows, and the Lips do move altogether, it is a sign of wicked cogitations, deceits, and namely if sometime the eye-lids be joyned together and touch one another, it is a sign of most wicked thoughts. Sad eyes are not so much to be feared, for they be of the cogitation of the moist Eyes, and betoken study of good sciences. But if the eye-brows, and the fore-head be of a good breadth, and still, and that the Eye-lids be good, it is a sign of a faithful mind, grave and gentle: the sad eyes and dry, with sharpness of the fore-head and stedfast look and casting down the Eye-lids, signifie hurt, and cruelty, & that man hath a rash boldness: they that have watery eyes, are lovers of wine, and become bold, and such men have always a moist Brain and watery: they that have their Eyes very watry and running, are sleepy and prone to sleep: clearness or whiteness of the eyes cometh of gross blood, and of a melancholy humour which falleth into the eye-lids. The whiteness of the Eye, by the look of the disposition, betoken drunksness: if it be with depression

## Of the Body Humane.

depression of the eyes, it declareth sleep. The flat eyes signifie slowness, wherein the man is compared to oxen: the meanness of the eyes signifie goodness and purity: the eyes that be somewhat hollow, betoken magnanimity: but if they be more hollow, it is a sign of meekness. If the ball be black, it is a sign of a slothful and dull man: the ball of the eye that hath round about certain pearls, signifieth the man to be envious, a babler, fearful, and very dangerous: the eyes that stand away, with a vehement ague, signifieth death. If the eyes carry long open it is a sign of foolishnes and that the man hath no shame: the Eyes that be very black betoken fearfulness, & desire to scrape together goods. And if they be not very black and somewhat yellow, it is a sign of a good and vertuous mind: the Eyes that be brown or white, signifie fearfulness, and specially the white: the eyes that be not altogether brown betoken a good courage and mind: the eyes that be full of veins, signifie foolish men, destitute of their wits, and are referred unto Goats. Now those eyes are called full of veins which have many little lines or streaks, as minutes of veins be, by the which the colour of the eyes is made diverse: the eyes that be enflamed, signifie the man to be past shame: the eyes are enflamed when they shine and are bright, and glister like fire: for they be kindled with ire and wrath. And if they see one thing, they think they see twain: the eyes and the

Cheeks

## Phyliognomy.

Chēeks red betokeneth drunkennes: & when they be red and dry, it is a sign of wrath and anger, when the eyes be brown or troubled, it is a sign of fear: the mean eyes and low betokeneth shamefastnes an honesty \* the steady Eyes, and somewhat red, betokeneth whoredom and devouring: the changeable eyes and short, declare a covetous man, desirous of goods. But to have the Fore-head and Eye-brows halfe retired, he is the more covetous,

## The Judgement of the Face.

**T**he face is taken simply for a natural look, but the visage is understood of the quality of the mind. The face of them that be very clean, is mean in the Chēeks, and temples, and somewhat fat. And that face is a true face, loving and not disdainful. The merry face cometh of a merry heart, and so the contrary. The mean form, that is to say, neither to great, nor to little, is very handsome. He that hath a full and a fat face, is impotunate, a lvar, a devourer, & not very wise, a fat face maketh a man circumspet in his affaers, & signifieth a sharp wit: the thinnes of the face betokeneth the man to be pencive: a round face signifieth folly, and a great Face signifieth sloth the face that is very little, signifieth naughtines, craft, flattery, no liberalit, and fear fulnes: they that have a crooked face, are of a naughty and wicked disposition

## Of the Body Humane.

tion: a long face testifieth the man to be without shame and injurious: and that cometh of heat. The temples swoln with great veins and arteries, signifie wrath and anger. If the fleshy face be somewhat thick, and not very neat, it is a sign of fearfulness, and of great folly. A gross and rustical face, with broad jaws, signifieth a rude and blunt nature.

## The Judgement of the Visage of the Face.

X

The asperity or sharpnes of the face, of the state of the lips, of the cheeks, the forehead and of the countenance, signifie a foolish man and without sense or wit. The face that sweateth often, yea with a little moving, betokeneth heat icchery, gluttony: and that the man is a great eater, and therefore falleth into indigestion: and at the last into great sickness. When the face is hollow like a valley, more lean then fat, it signifieth the man to be injurious, a lyar, a rioter, cruel, and specially if he be of an adust colour, and somewhat black, or else yellow. The face well proportioned of colour, & other things appertaining, declares a commendable life, and abundance of vertues. Every fat face and full, signifieth an ignorant man, and given to pleasures. Take heed you be not deceived in the judgment of lazermen, for their eyes become round, and their veins appear. The little visage beareth witness of a little understanding, of wicchedness, of folly and ignorance.

## Phisiognomy.

### The Judgement of the Nose.

THE Nose that reacheth down even to the Mouth, of a competent bigness, declareth the gristle & the brain thereof to be a hot complexion, and signifieth goodness, and audacity. When the nostrils be great and wide, it is a sign the mans cods and stones be great: and that he is a who, emonger a traitor, false audacious, a traitor envious, a niggard, and but a little fearful, and of gross understanding. The Nose sheweth the disposition of the heart. If it be great it is a sign that the man is subject to wrath. A little Nose, and a great also, declareth the secret parts of a man and of the woman. The privy members of a man great, cometh of hot and gross matter: yet the Foot of the woman declareth her matrix a narrow Foot long and lean, sheweth the like of the matrix of the woman and the contrary. The measure of half the foot being bare, it is the measure of the length of the matrix, yea in all women. Great lips declare the skin, or the lip of the Gate to be great, and so contrary, and specially in a Maid. The nostrils of the Nose, shew the stones of a man. If they be great and wide, it is a sign that his cods be great and large: but if it be small it is a sign that the cods be narrow and small: whereof the rule cannot fail (unless it be by accident) that is to say, by sickness and ill rules, as dancing, or such like. For travel and labour

## Of the Body Humane.

increaseth the member. And so many have their right hand greater then the left, because it laboureth more. A Hawks nose signifieth magnanimity and courage, cruelty, rapacity, and boldness, which thing commeth of heat. And therefore they that have this hawks nose, are commonly angry, full of revenge, & give themselves to unlawful things. A fat Nose signifieth violence whoredome, & yet nevertheless weakness: for that commeth of flegme & of moisture. If the nose be short the mouth little and the teeth short and great, that commeth of moistnes and cold. A sharp nose, a long neck, and the voice fair and shrill, come of cholerick temperature. When the nose is broad in the midst towards the tip, it is a token of spite, flattery of words, of lying, of anger. I have known such men exceeding in vice and chisell in lies. They that have their nose sharp at the end, are commonly tyrants, hurtful and contentious, for that procedeth of choler. The nose that is great at the end, declareth desirous of things, as Dren are: and such men covet all that they see, & specially in carnal voluptuousness: and also are commonly very angry. Large and wide nostrils betoken whoredom. The nose that is great at the end signifieth insensible men, pale shame, and unapt to be taught. The nose turned upward and round at the end, is a sign of magnanimity & courage which is in Lions. The nose thin and small at the end like a birds bill, signifieth lightnes and folly.

## Phyliognomy.

### The Judgement of the Nose, and Nostrils.

The Nose that is crooked & hard from the Fore-head to the Mouth, is a sign that the man is without shame. A hollow Nose and the Fore-head round and eminent above, decfaset ethcherous men: if the nose be crooked nigh unto the fore-head, it is a sign of a man past shame, and without honesty. The nostrils crooked, are ascribed to men of good heart. The Nose tending to the lateral part of the position, going from the girdle on the side of the left part, betokeneth some hurt, but divided into both the parts of the position, it sheweth sickness or hurt, and that cometh either of the primitive nose, or of the cause going before. The Nose that is in his beginning almost flat, betokeneth liberty; such are the Lyons. A red Nose, which hath a hole at the very foundation, and the breadth of it somewhat swelling, after the fashion of strabuerries, betokeneth drunkenness, and such men are commonly moist, and lecherous, specially if that sign be on the body of small measure. and this hath been yed. Open and wide nostrils, signifie readiness to anger. The thinn and very open nostrils, betoken cruelty, & disdainful thoughts. The nostrils thin and long, signifie unstablenes, and lightness: and if they be thin and sharp, they signifie quarrelling men: when one part

## Of the Body Humane.

part of the Nostrils is mixed with the Fore-head, and taken honestly from the fore-head, & seperated by a good complection, so that it be not too high, nor too low, with some line descending, it is a sign of constancy, manlynesse, & prudence: the Nostrils right up, dis temperance of tongue: the Nostrils that be in all things greater, are better then the less: the little nostrils are naturally ascribed unto servile and bond wits, and to unfaithful men. The wide nostrils shew a token of mirth and strength: And when they be very narrow round, and almost stopped, they betoken folly, the largeness of the Nostrils, the Jaws fat, and the small quantity of hair on the Cheeks, signifie a moist complexion: If that hair that groweth in the Nostrils of a man, be great, thick, and much, it is a sign of a hard wit, and spirit moveable: But if there be but little hair, and soft, it betokeneth gentle and easie wit, and good to be taught.

## The Judgement of the Ears.

THE Ears are engendred of abundance of matter, and such men have commonly a little neck, and fair; they be sanguine, something adust. And those men are very unpatient, and prone to anger. When the Ears be great, and wide beyond measure, it is a sign of folly, and abundance of many super

## Physiognomy.

fluous words and long life. If they be so great that they may be compared to Asses ears, it is a sign of folly and sloveness. And when they be great and hang downward, they signifie riches. If they be thin & dry, it is a sign of great unshapeliness, and that the Man shall not have much goods. Very small ears betoken foolish men, thieves and whoremongers. The small ears signifie the same thing the other before do, and therewithal they signifie deceit and malignity. When the ears be narrow and long, it is a sign of envy. And if they be very long, they shew and declare an envious man. Little ears signifie short life: the ears that be too round, declare an invincible man. If the muscle of the ear be joyned fast with the flesh of the throat, it is a sign of folly and vanity: Plyable ears declare the proportion of the heat and moisture. The right ear stiff, and full gristles, declareth that dypness hath dominion: the ears that be like half a circle, mean and hollow, and joyned to the middle, somewhat pressed together toward the centre, sticking near to the head, declare the goodnesse of nature. The ears that be couched close toward the head, signifie dull men, slow and slothful. The ears that be hidden and fixed right to the head, betoken sloth. The ears that be hairy betoken long life, and a good hearing. The mean ears among all sorts aforesaid are good, and tokens of goods. If there be any great quantity of long hair and thick in the ears, it betokeneth hot courage,

rage and desire of carnal pleasure.  
The Judgement of the Jaws, and  
Cheeks.

**M**ay be the eminent parts under the eyes, and M x ii. is the primitive: the Chops be the parts of the Jaws, out of which the Beard growth: the Jaws are taken oftentimes, for the Chaps: the Jaws specially declare the complexion of the man: the Jaws, that is to say, the eminent cheek of the upper part of the mouth with the length of the jaws, of the part of the compassion, signifie malicious men: the short jaws, and not far from the upper part of the mouth, signifie malice, back-biting, violence & envy, specially when in those parts there is no flesh: the lean Jaws and thin substance, brown, or somewhat yellow, declare a hot and dry complexion: the jaws that be as it were black with a purged substance of flesh signifie excess of dryness and cold, as it appeareth in a melancholly man: the gross flesh of the Jaws is a sign of a gross nature, of cowardliness, and some time violence: the Jaws that be thin, betoken malignity: and they that be soft and long, signifie importunate babling and prating: the cheeks that be full, with full and brown temples, betoken great wrath. When the cheeks are small and so situate that they appear cut and separate from the eyes, it is a sign of abundance of evil humours: the roundness of the cheeks declare envy: When

the cheeks be light and evil set, they signifie length of tongue, importunity, and much talk. Red cheeks (as is abovesaid) signifieth darkness.

## The Nature of the Mind.

**T**he mouth great and wide, betokeneth wrath, boldnes, and war, and such men are commonly gluttons. A wide mouth without measure, as though it were cut & stretched out, signifieth ravening, inhumanity, wickedness, & warlike, hard, and like unto beasts of the sea, such cruel men are great talkers, boasters, bablers, envious, liars, & fools: the mouth that hath but little closing and a little opening, signifieth a fearful man, quiet, and yet unfaithful. The mouth that is very apparent and round, with thickness of lips, signifieth uncleanness, folly and cruelty. The mouth which hath a quantity in his situation, with a little shutting and smiling eyes, with the rest of the face, signifie a carnal man, a lover of daunces, and a great lyer. When the mouth turneth in speasing, it is a sign that it is infected with some eathar, or mur, as it is manifest enough: **A** he long chin declarereth the man to be very little, subject to hunger, and of a good complexion: and yet he is somewhat a babler, and a boaster of himself. They that have a little chin, are much to be avoided and taken heed of: for besides all vices with the which they are filled, they are full of impicity and

## Of the Body Humane.

and wickedness, and are spies like unto serpents. If the end of the chin be round, it is a sign of feminine manners, and also it is a sign of a woman. But the chin of a man must be always square.

## The Judgement of the Lips.

The lips be of a soft flesh, with a good mouing, because of the speech. The great lips are meet for fools and dullards. The red colour of the lips, on the side of the opening of the mouth commeth of the veinas that be in that place. The natural colour of lips be red in the upper parts, because of the fineness of the skin, and signifieth cleanness of the complexion, and without mirtion of troubled blood in great vertue. The blackness of the lips signifieth the contrary, for the vertue of the blood, and natural heat is gone; and those that have such lips are sickly. The neather lip close and very red signifieth great fleshly ness, and unshamefastnes in a woman: the lips gross, declares great substance of matter drawn of heat. And the grossness declareth the humours and the gross spirits, of the which proceedeth dudness of understanding. If they be right and thick, that is to say, firm and fast, and joyned together, Mars is their Planter. And likewise when the mouth is great, with soft Lips, and somewhat smiling, which be in a merry face.

## Phisiognomy.

face be to' en fleshiness, yet sometime they be also deceivers, thieves, and full of fraud and gaile: they that have not red lips within are sick, or very near sicknes: the Lippes of ye Mouth very great and slack, or too much turned outward, signifie simplicity and readines to wrath, and gross wit, and flegm ruleth in them.

Thin lips, and loose in the uppermost parts, so that the upper lip bowing down to the sponning of the lips, signifie magnanimity: thin lips and hard, appearing above the teeth, signifie a beastly understanding, and wit unapt to be taught; the Lips that be great beneath in the neither part betoken foolish men, & like Asses: the upper Lips very apparent to the gums, signifie men that love contumelies, and evil slandering and are always in brawlings, and controversies; the little Lips with a little mouth, signifieth weakness of the spirit and naughty craft: the best manner or shart of lips & mouth is when they are not too moist, for the moistnes of the mouth and lips, signifie fearfulness and malignity: the great blabbie lips betoken great folly babling and avariciety: the Lips that be neither too thick nor too thin, and somewhat turned outward, signifie secretnes, policy, wrath and a great wit: the Lips that be well coloured, more thin then thick, signifie a fair conditioned man, and changeable in two ways but rather on the vertue. And of such men Jupiter is the planete. The Lips that be not equal so that one is greater

## Of the Body humane.

ter then the other, declare the man to be wise and of changeable fortune. The upper lip small and somewhat lofty signifie the man to be a blab, long tongued, very envious, and an accuser. Thin upper lips hanging, and turned inside out, betoken a Theif and a deceiver. You may not judge of the Ethiopians lips, unless you have been conversant among them, and diligently noted and observed, their qualities: but of our regions, and countries, we may give judgement:

## Of the Teeth.

When the teeth that be like dogs teeth be long and fast, and that they stick out of the mouth, it is a sign of a glutton, subject to anger, wicked and a fool: Weak teeth thin & small, declare the body to be weak and short: The sound made with the teeth, betokeneth folly, or lack of wit, which thing happeneth sometime to children sleeping, which is a token of worms: Great and broad teeth apparent either within or without, signifie vanity in man, sloth, simplicity but yet a good wit, proceeding from gross humours: The teeth that be extreme dry altogether without moisture, signifie in a sick man death, and in a healthful man they signifie sickness very nigh at hand, for the middest root seemeth to be consumed; & the body of such men are as a lamp without oil, the teeth that be full of thyme, signifie a fault in the head, or else of the stomach.

## Physiognomy.

mark, through the communication of the head and the lungs, which be causes of a descending, or running at the Nose. (which goeth by the throat) of coughing, of squinches, and of swelling in the throat. Beasts that have their teeth jagged like a saw, drink licking: but those that have them uniform and even drink sucking.

## Of the Tongue.

**T**he tongue is made to taste, and to pronounce words, and to utter the voice. The tongue that is turned right down, or that stutteth or stumbleth, signifieth the slip of the belly: they that be subject to lax and flires, become stutters because of the matters which descendeth from the head which entreth into the pores of the tongues and muscles whereof it commeth to pass that the tongue is the greater, & thereby made broader, and so shorter and therefore some stammer and stut. The tongue that is tied before, cannot well pronounce words or letters but pronounceeth c. instead of s. and that maketh a man to stut. And if it be tyed behind, it cannot well pronounce the letter u. And instead of r, it pronounceeth l. They that stut fear wine, for they will be drunk commonly, and therefore drunks do stammer, and cannot well pronounce this word (terterav:) The heaviness of the tongue in youth signifieth sudden Death, after it wareth once light. The great & broad tongue

## Of the Body Humane.

ad tongue, declarereth a rude wit and understand-  
ing, and flegmatick humours. He that stuteth,  
and repeateth oft the first syllable of a word,  
is ready to melancholiness. The tongue that  
is touched with a light moving, and is cause  
of repeating the words by corruption of  
peech, betokeneth folly, violence and wrath:  
because of the moving of the spirits, and of  
the heat which hasteth the provocation unad-  
visedly. When the tongue is long, and red  
withal it is a sign of wisdom, for it declarereth  
god and commendable humours. A white  
ongue, betokeneth poverty and misery. The  
ongue that is hurt or marred with heat unna-  
tural: signifieth displeasure and evil spo-  
sition, specially of the belly, and breast. A long  
ongue, gross, and so round that a man may  
to wipe his own nose with it, declarereth a nature  
like an Oxe. The tongue that is shortned  
with some humours loseth his taste. All men  
that stat are rude of body, and proud.

## Of the Voice.

They that have a slow voice and grave, are  
quiet men, and easie to be spoken to, mer-  
, and well mannered: the Voice that is  
grave, and drawn long, betoken strength, I  
ean the gross Voice, and that soundeth like  
Trumpet: the force of the Voice followeth  
the wideness of the Weins, and the multi-  
tude of Spirits: all which things come of  
sat. The men that have a gross Voice are  
very

## Physiognomy.

very iusticious, and are compared to Asses. They that have a gross voice by nature without forcing it, are strong, and that is referred to Dogs. They that have a gross voice and sounding well are warlike and eloquent. A sharp and shrill voice, signifie fearfulness. By this voice, I mean a small voice, and not a great. The voice shrill soft and broken, betokeneth a woman-like fear, and is attributed unto them that be effeminate: the voice sharp & strong declareth a man to be full of anger, it is the property of goats. A weak voice betokeneth narrow arteries and want of spirit which thing come of cold. A soft voice, and not drawn or stretched out, betokeneth meekness, which is in sheep; for you must refer and compare the voice as well as all other things to the likenesse of beasts: the antivocates, that is to say they that speak great at the first, & small at the last, and have a sharp voice, are full of wrath & yet they be soon appeased again and are of a gentle affection: a mean voice is sound, & in greatness, declareth the man to be wise, circumspect, just and true. They that have an unpleasant sound of their voice, & disordering, are numbred among the fools, they that be hasty in their speech (especially if they have a shrill voice) are commonly wicked & great fools importunate & lyars but if the voice be great the man will commonly be angry and of a naughty nature. They that have a soft and sweet voice, are envious and full of suspicion. They that have much and often,

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often, and speake with moving of their hands, are unclean, eloquent, and deceivers : but they that move not so their hands, have a perfect Wit and understanding and have also a good disposition, and good counsel : they that speake in the nose are liers, evil willers, and envious.

## The manner and conditions of Men, and Provinces.

**T**HE Spaniards, are meanly strong, but for to do all other things which are possible to be done, they surmount and pass many other Nations. And there be many among them very excellent, and that in divers manners, in casting the stone, in nimblenes, and in many other things.

**I**n Portugal, the Men are melancholy and sanguine for the most part: many of them are sufficient strong, although they have no liveliness of wit and spirit.

**T**he Scilians are cholericke, and melancholy and strong of body : they exercise themselves in wrestling, or at the casting of the bar, and are nimble and quick.

**T**he Italians for the most part are weak men, and some among them (although the number be small) have great strength, & are wont to be more excellent then other, but yet rather of imitation, then by invention. They be slender, and of a stature between great and mean.

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In Germany the men are flegmatick which shew manifestly the nature of their complexion, that is to say, that they be flegmatick, and very cholerick. Furthermore, they be of a great body but yet few there are among them that have great bodily strength, or any great activity & nimbleness to do any hard things, though they be very industrious to do material things concerning any work of the hand.

The Frenchmen be made and proportioned of flegm and choller, and are for the most part slow and weak: yet there are some of them singular, and that surmount other in many things but the number is small. They be robust and strong, but they have not the mean and wary how to use their strength.

## The Judgement of the other parts of the Body.

They that have a little neck and long, have a voice very great, and are fools, fearful, and malignant. But they that have a short neck are very hot, and great deceivers. They that have a great neck, are great fools, and great eaters. The nod of the neck long and broad, signifieth a rude and unfaithful nature. When the arms of the body that is right up, are so long that the hands reach to the knees, it is a sign of activity & nimbleness at work, of audacity, and of goodness, with liberality: but when they be shorter, it is a sign

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Sign of a lover of discord, and of an ignorant person. The palm of the hands long, with long fingers, signifie an apt man to many parts, and prudent and wary in all affairs: For there is in him a sign of good regiment & governance. The greatness of the fingers, signifie folly, and impudency. You must also measure the place from the navel unto the end of the breast, and to the beginning of the neck. If the part of the breast be bigger, it is a sign of prudency and wisdom: but if that which is in the breast unto the navel be greater, it is a sign of a devourer. If the belly be too slack, as though it were empty, it is a sign of fearfulness and wickednes, and of devouring. The belly that is somewhat soft and deeper, is a sign of the force and vertue of the wit, & of magnificence. The shynnes thin, narrow and deep, betoken fearfulness; but when they be more fleshy & hard they shew the man to be unapt to be taught. And they that be round, as though they were swoln, signifie much unprofitable talk. The back broad and sound, is a sign of manliness, and the woman is contrary. If the body of them that have crooked bodies be soft, it is not so evil as it were in a thick and dark boar. If the lower part of the chine of the back be hidren in breadth, and too abundant, and environed with fleshe, it agreeith with women, that which is long and sharp at the end, it declareth intemperance of carnial desire and fearfulness. Then the chine of the back of a man is that which is

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manifest in the bones, moderate, and sound. The haunches bare, solid, and separeate from the bones, betoken a strong and warlike man. But if it be broad, ample, and full of flesh, they signifie a feminine understanding and wit. If ther be too lean and full of wrinkles, and compassed about with a thin skin, they signifie the wickyness of Apes.

When the knees touch onz the other in going, they be referred to the Woman-kind: When the lower part of the shins, next to the heels, and the under part of the feet be broad and full of flesh, it is a sign of a foolish man, or without wit. The under part of the feet seperated from the shins and arteries, sheweth a clear understanding, noble, and manly.

If the feet be soft, and environed with flesh, it is a sign of a late, and a woman-like wit. The feet very long, shew the man to be vigilant, & given to deceipt, seeking the hurt of many men. The foot very thin and short, betoken malignity. The shooft feet having the sole hollow, is an evil sign.

### Of the going of the Feet.

They that march or go a great pace, are stout men, & attain to the end of their enterprises. But they that go a little pace and short, have but a little courage. The crooked going, is cause of grief, and obscurity of wit. When the man goeth lightly, having all his

## Of the Body Humane.

body upright, it is a sign that he will take in hand some enterprise, and by an i<sup>t</sup> do some great thing: but if a man go swifly, with his eyes looking downward, and go altogether crooked, it is a sign of a niggard, fearful and subtil. They that have the nape of the neck shott, are avaricious and bold, and yet fearful. They that have a hard brain, it is a sign that they be indocible. The nape of the neck turned upward, signifieth insolency, rage, folly, and vanity. When the nape of the neck, hangeth on the pectoral parts, then doth the mind forbe occupied in thoughts and imaginations; and also it is a sign of sparing and of wickedness. The throat large signifieth lightnes. The shoulders thinn, right and pointed, signifie the man to be a lyar in wait to deceave. The thin elabors signifie imbecilitie and weakness, and when they be full of flesh, they betoken weakness; but when they be meanly salio and hard, great of arteries and muscles, they betoken a noble body, and of a good courage. When the fingers are lost, it is a sign that the man is faine to be instructed and taught: when they be hairy, he is strong and unapt to be taught. When the hands be short and the fingers strong, it is a good sign of the fat and fleshe: theys have very short fingers, they betoken a deceiver, a spurr, and a thief. The hands thin and crooked, are to the man to be a great talker and babbler. The hands white, broad, and somewhat red, signifie a very godly judgment; but when they be

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marrow and very long, it is a sign of folly and cruelty. The nails that be bowed and crooked, signifie impudency, and violent rapacity. The nails that be deep within the flesh, & stick too fast unto it, signifie excessive cruelty and great folly. The nails that be too short, pale, black and sharp, declare a naughty malignant man. These signs that be attributed to the nails of themselves, have no vertue nor force: but when they be joyned unto other greater, they have some efficacy or force; when the fingers be joined and sticking one to the other, they signifie uncleanness. And they that be cast, and fast together round, shew malignity, covetousness, and the man to be a whozemonger. When they be small and thin it is a sign of folly. The short fingers & great, signifie envy, audacity, and cruelty. And when they be too long and too slender, it is a sign of a witless man, and far from wisdom. And if there be too great distance between them, it is a sign of lightness, and of too much talk: but when they be meanly great, and of an honest form and fashion, it is a sign of very good manners: Now these things are meant as well of the nails and toes, as of the fingers & heads. A slender and thin breast, & without vertue or strength, signifie weakness of heart. They that have their paps hanging, and their breasts inbironed with soft flesh, are given to wine and to lechery, yea excessively. They that wag their shoulders, & lift up their neck, shall be counted arrogant and proud: but

they

## Of the Body Humane.

They that wag their body shew evidenceth they be effeminate. And among all these the most tolerable kind are they that bow down the body on the right side when they stir, and the foolishest are they that turn their body toward the left side.

### • • Of the Breath.

When the breath comtime resteth, and then a long time after breaketh out in great abundance, declare the man to be in great trouble of mind. And when the head very much shaketh, and sightheth, it is a bad sign that there is in it some naughty and evil framed thing. The spirit that maketh a noise, and is greatly moved, thrust out, it is a sign of cruelty, and that the man is given to wine. They also that have their breath troubles and gross, as they have that can long, are void of counsel, and subject to anger, and have also a facility and readines to do and to speak: this rule ought to be observed in all signs and tokenes, so that you must take the superfluity in evil part, and the mean and temperate to be good. When the thygbs be too crooked and too hairy, it is a sign of whoredom. This is referred unto the Goats. A notable saith more, that the buttocks that be very dry, signifieth virility, manliness, and they that be very fleshy and moist, signifie effemination, & they that be as it were cut, declare the wickedness of the man: and this is referred unto Beares and

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Signes. The signs of an impudent man be such as follow. First he hath bright shining eyes and open, the eye-lids far asunder; great feet and great hands, he rizeth himself against them that behold him. His red of colour, and hath a sharp voice. And besides all these things of impudency, he is injurious. The hairy man which hath black hair, right and smooth, the Mouth, and Chin, and the Temples hairy: great eyes and glistering, is injurious and inclined to whoredom, all over, of strokes and fighting, evil tongued. Hieronimus Cervinus a Physitian of Milan, a man truly of great learning and knowledge, saith thus in his 12 book de Subtilitate, even as all lame men are wicked, so all they that are in health have not good manners. For it is more require, and there is more ado to form a mind without a fault, then a body. So a most wicked of all other, are the crook-backed men, leving the fault of which is more near unto the heart, which is the source of all ill body. Next are the blind and the squint-eyed men forasmuch as nature hath failed about the Brain. After them come the dumb and the deaf, and then the halting men, and after them are they that have their fingers fashioned together, or too far asunder, one from another, for nature hath failed in them, in members less necessary. They that be full of wants, have the next and last place, and these are red bodies.

The Judgement of other parts  
of the Body.

The largeness of the breast, and the greatness of the shoulders and back, signifie beauty and audacity, with capacity of wit, and wisdom. But the smallness of the back, declare the man to be of a discordant nature. The meanness of the breast, and equalness of the back, is a very good sign: the shoulders loose, declare weakness of the mind, and fearfulness. They that have a great belly, are undisceret, fools, proud, and whoremongers: the mean belly, and narrow stomach, signifieth highnes of understanding, a good counsel. The smallnes of the legs declare ignorance, and the greatness of them, signifie audacity, and strength of body. Abundance of flesh at the knees signifie debility and weakness or effemination: They that have a wise pace in going and slow prosper commonly in their boyngs and affairs: but they that have a little pace are violent, and of a small strength, and in the works of an evil will. Finally he hath a good memory, and well composed nature, that hath a soft flesh, moist and mean, between rough and soft, and when he is white declining to rednes, or when he is neither too much, but meanly bl'ck, gentle of countenance having the hair full and mean, great eyes somewhat round. A mean head,

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in good fashion with a great neck well and  
equal set. The shoulders fast and firm with  
out wavering too & fro, not having much flesh  
in the small of the legs and knees. And clear  
voice, small, temperate, somewhat smiling and  
mocking, having a look like of mirth, &c. Yet  
you may not be hasty in giving judgement or  
advice in one of these signs: but take the te-  
stimony of them all. And you have diversity  
of signs tended to divers things, turn al-  
ways to the better part & the most approved:  
Then may you prognosticate and give judge-  
ment more assuredly of great and smal things  
to come, yea of every man whatsoever he be.  
forasmuch as you shal know more certainly  
his deeds and his manners in keeping this  
rule and way.

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